## AN ELEMENTARY SANSKRIT GRAMMAR

For use in the Upper Classes of Higher English Schools

THIBAUT, CIE

PANDIT BAHUBALLABHA SHASTRI

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#### PREFACE

Tuz Compilers of this I lementary Grammar primarily meant for candidates for the Matricula tion Examination of the Calcutta University have been guided in their work by two main considerations. In the first place, it has been their aim to render the Grammar as simple as possible and lience to admit into it nothing in excess of what the Student at that stage may really be expected to know. By a Student's knowing grammatical forms they understand that he should be able not only to recognise and analyse them when he meets with them in litera ture but also to reproduce and apply them accurately for the purposes of translation into, and composition in Saiskrit This latter consideration at once very definitely limits the matter to be comprised in a Grammar and the Compilers therefore, have excluded from their book many of the less common forms which, as n rule, are given even in Grammars of an element ary type The teachar will not find it difficult to give supplementary instruction regarding such forms whenever required. And the Student also should early acquire the capacity and habit of consulting, for information not given in his text-book, grammars of a more advanced type copies of some of which ought to be accessible to him in his School Library

The Compilers, in the second place, have endeavoured to cast the grammatical matter in a form which will not present too many difficulties to teachers, many, or most, of whom may have learned their Sanskrit grammar according to the old Indian system. For this reason Sanskrit technical terms are freely used together with the corresponding English ones, and occasionally views on points of grammar which are distinctively Indian have been referred to and explained

A supplement to this grammar, in the form of a Dhātukosha' containing a very full statement of all the tenses, moods etc, of the more commonly used verbs, will be published shortly

The compilation of a grammar on the lines indicated in the above was first suggested to the undersigned by the Vice-Chancellor of the

University the Honble Mr Justice Asutosh Mookerjee Saraswati CSI, whose interest in the promotion of Oriental studies is well known and who since a long time has felt convinced that a book of this type would contribute to make Sauskrit more popular in our Schools and to bring it into line with other branches of study

## G THIBAUT B B SHASTRI

NB—It is not of course intended that the entire Dhatukosha should be included in the Matriculation Course as a whole it is meant for purposes of reference only. But Matriculation Candidates will be expected to be familiar for the purposes of translation and composition with the different tenses, moods, participles, etc., of the following roots—

चदः। चप्। चर्षे। चर्षे। चर्षे। चम्। चस्। चप्। चास्। इ.। इत्। इत्या कयः। कस्। इत्या चाः कप्। इत्या कस्। क्षीः। कीदः। कुघः। चम्। चि। चन्। चादः। गम्। गुप्। गैं। चह्। धाः। चर्। चि। चिन्। इत्या सन्। स्प्। आस्।

जृ। খা। વ્યલ્। તન્। તેષ્ા તુલ્। તુલ્। तृ। त्यज्। तै। त्य्। दंध्। दह्। दा (दाण्)। दा। दिव्। दुष्। दुष्। दुभ्। दूष्। दिष्। धा। **ધાવા ધૂા છા નમા ન**ગા નિન્દ્ા ની ન્ટત્। પન્। પઠ્। પત્। પા ધીલ્। પુષ્ । पू। પૂર્ पु। પ્રત્યરા પ્રી। बन्ध्। बाध्। बुध्। ब्रू। भन्। મज्। મજ્રા માા માના સિંદા મી મુज્ા મૃા म्हा स्त्रम्। सन्। सा। सि। सिल्। सुदृ। सुद्। स। सन्। सन्। यन्। यत्। यम्। या। याप्। युन्। युष्। रच्। रच्। रम्। राज्। राध्। रच्। रद्। त्र्धा कहा लम्। लिप्। लिहा वच्। वद्। वस्। वहा विदु। विभा हा छज्। छत्। हध्। छष्। યના યક્ષ્ા મંન્ા મળા શ્રાન્ા પ્રાન્ા મીા પ્રાવ્ા શ્રુમ્। શ્રુષ્। श्रुम्। श्રि। श्रु। શ્રુષ્, સર્ા સર્ सिध्। स्रा च्रज्। सर्ध्। स्त्रप्। स्था। स्तु। स्ट। क्या **५५ था ५५ । ६० । ६५ । हिन्स् । 🖫 ।** हृष्। द्वे॥

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#### CHAPTER I

#### The Alphabet

- Sanskrit is most commonly written in the Devanagari character The Dovan igari Alphabet comprises forty eight letters ( वण or अल्ड ) these letters thirteen are vowels ( स्वर ) and thirty five consonants ( equal)
- Of the thirteen sowels five are short (इस्ब) । पत्राहा उप श्राहा and स्ता Light are long (दीघ) ।... भाग डां साह, भर्हा ए e, ชิณ ชาก ซ้าณ
  - The following is a list of the consonants-3

पत्र, मार्थी गृह चुरी, स्टार्थ ਬਰੀ, ਜ਼ੁਰੀਮ ਗੁ ਮਹੀ, ਕੁਨ टक्ष हो। हो, हो। प्र at uth दर्व धरी। ना फार्ग बर्फ, सर्था, साम u p रा, ना वर ਹ v गर्ड orc ush or इ. सह, इ. h. m, or m Anusvara,

h Visarga.

When following a consonant, the vowels are written as follows

आा, इ, ईी, उ, जूर स्टूर स्टब्ट, एै, ऐै, ओो, औी

Thus -

न, वित, वित, वित, व्रि, व्रि,

4 The consonants are divided into groups, according to the vocal organs employed in their articulation. The first five of these groups are called भी and each group is distinguished by the first letter it comprises. Thus, the क्-पं comprises क ख ग घ ङ

च छ ज भा ज form the च-वर्ग; ट ठ ड ढ ग the ट-वर्ग; तथ द घ न the त-वर्ग; प प व भ म the प-वर्ग.

The letters यर स व are called अन्त: स्थ-वर्ष भ ष स and ह are comprised under the name काषावर्षः

The last letters of the five वर्ष १ १, इ आ ए न and म are comprised under the term अनुनासिक, and this name is also applied to the sign = written above a lotter

5 Consonants following each other without intervening vowels are written in groups (Compound Consonants)

List of Compound Consonants.

₹	kka,	बस	kkha,	Ħ	kta,	त्रथ	ktya,
ফ্র	ktra,	য়া	ktva,	m	kna,	क्म	kma,
वध	kya,	क	kra,	स	kla,	क	kva,
ঘ	ksha,	च	kshma,	₹Į	kshya,	च्य	kshva
च्य	Lhya,	ए	khra,	म्प	gya,	ष	gra,
ष्य	grya,	Ħ	ghna,	শ্ব	ghına,	ध	ghyn
퍾	ghra,	•	ńka,	£	ākta,	£,	oksha
Ţ,	ńkshva,	<b>%</b>	ngn,	N	agya,	Ħ	òma,
Ą	ohcha,	चर	chohha,	Q.	chchhra,	অ	chna,
ध्म	ohma,	च	chhya,	亵	ohhra,	का	IJa,
ক্ষ	jha,	ম	jňa,	म	jnya,	व्य	jma,
न्य	Jya,	च	Jra,	66	Įγa,	ন্ত	noha,
म्ब	nchha,	ন্দ	ក្យឧ,	£	ţţa,	বা	ţуa,
Ŧ	ţra,	কা	thya,	귳	thra,	<b>V</b> I	фуa,
Ŧ	фга,	ਰਜ਼	dhya,	\$	dhra,	प्र	uta,
V	ntha,	4	nda,	म्य	<b>ភជម</b>	स्म	nma,
स्व	thи,	Ħ	tta,	त्त्य	ttya,	स्व	ttva,
च	ttra,	त्य	ttha,	झ	tna,	त्प	tpa,
व्स	tma,	स्र	or a tra,	<b>प</b>	trya,	त्व	tva,
<b>=</b>	tsa.	च्य	thya,	r	dgn,	Ę	dda,

ह	ddha,	ह्व	ddhva,	ন	dna,	ह्य	dba,
র	dbha,	र्झय	dbhya,	झ	dma,	द्य	dya,
द्र	dra,	異	drya,	ह	dva,	झ	dvya,
Ħ	dhna,	ध	dhma,	ध्य	dhya,	ਖ਼	dhra,
भ्य	dhrya,	ध्व	dhva,	ન્ત્	nta,	જ્ય	ntya,
જા	ntra,	न्स	nda,	শ্ব	ndra,	त्ध	ndha,
न्प्र	ndhra,	ন্ন	nna,	न्	ma,	ਸ਼	pta,
स्य	ptya,	प्र	pna,	प्स	pma,	પ્ય	pya,
प्र	pra,	ਸ਼	pla,	प्स	psa,	न	bja,
ब्द	bda,	ब्ध	bdha,	ន្ត	bna,	ब्र	bra,
स्र	bhna,	भ्य	bhya,	स्त्र	bhra,	स्व	bhva,
स्त	mna,	щ	mpa,	<b>4</b> 24	mba,	न्भ	mbha,
स्	mma,	44	mya,	형	mra,	•स्	mla,
य्य	ууа,	ख	yva,	क्	rka,	ध	rdha,
<b>લ્</b> યા	lka,	ૡ	lpa,	स्र	lla,	<b>९</b> प्प	lva,
ন্ন	vna,	વ્ય	vya,	ন	vra,	স্থ	ś <b>c</b> ha,
z√G6	śchha,	324	śchya,	य	śna,	<b>મ્</b> ય	śya,
স্থ	śra,	શ્ર્ય	śrya,	स्त	śla,	प्रव	śva,
भ्रत्य	śvya,	ष्ट	shţa,	ક્ય	shtya,	ष्ट्र	shṭra,
B	shṭva,	બા	shņa,	ष्ठ	shtha,	ર્યા	ska,
<b>₹</b> 1	sta,	स्त्थ	stya,	स्त्र	stra,	474	strya
<b>ং</b> প	stva,	स्न	sna,	<del>ta</del>	sma,	स्य	sya,
स्र	sra,	स्व	sva,	ह्य	hna,	<b>₹</b>	hna,
न्न	hma,	ह्य	hya,	ক্ল	hıa,	鬲	hla,
দ্ধ	hya.						,

#### Cuna and Vriddhi

f

Vowels therefore may be classified a follows—Simple vowels ध्या इड उक्त परस ल Guna vowels प्राचित्र प्राच

#### CHAPTER II

#### Sandhi

7 In Sanskrit, when syllables are combined into words or words are combined with other words either into Compound words or into sentences, the final and initial letters of meeting syllables or words undergo cartain changes. These changes are comprised under the term uffer (combination). The rules of sandla are many and very complicated. The following rules apply throughout to the changes of initial and final

letters of complete words, and to some extent to the changes of letters in the body of words. The many special rules which hold good for changes of the latter kind will not be detailed in this grammar.

#### Combination of Vowels.

## (खरसन्धः)

8. A final স or ঝ combines with an initial স or ঝ into ঝ

9. Final द or ई combines with initial द or ई into ई

10 Final उ or ज combines with initial उ or ज into ज

11 Final Refor Recombines with initial Reformation Re-

पिख + भरीद = पितृहि

12 Final w or we combines with initial core into with initial core into with initial core into with initial core into we.

तय + इन्द्र = तवेन्द्र परम + इन्नर = परमेन्नर इत + उपदेग = हितोपदेग गङ्गा + उदक्त - गङ्गोदकम् तव + ऋदि = तवर्षि सद्य + ऋषि = सङ्गि

13 Final w or will combines with initial v or vinto v, with initial vi or vi into vi-

सस + ५तत् = समैतत् ह्या + एव = द्वद्वेष तव + भोड = तवीड तव + भोषध्य = तवीषध्य

14 Final दूरा ई before initial दूरा दा, उर ज क, पर ा चर, ए ा ऐ, ची ा ची is changed into v—

> दिष + भन्न ≃ दध्यन्न मदी + भाषीत् ≖ नद्यासीत् इति + स्वाच ≖ दशुवाप भागच्छति + भ्रटीय = भागच्छलृश्वि - निन्दति + एनम् = निन्दल्लेनम्

15 Final उ or क before united अ or आ, द or ई, ऋ or ऋ, ए or ऐ, ओ or औ, becomes व्

16 Final ऋ or ऋ, before initial अ or आ, इ or ई, ड or ज, ए or ऐ, ओ or ओ, becomes र्

17 Final ए and ओ become अब and अब before any vowel; if they stand at the end of a word (पदान्त), the ए of अब and the व of अब are very generally dropped

18. ए and भी at the end of a word (पटाल) remain unchanged before initial आ, but the आ is dropped

19 Final ऐ and भी become भाय and भाय before any vewel, if they stand at the end of a word (पदान्त) the यूनात मुगानु be dropped—

ने + पक ≖नायक

थिये + एति = थिए।येति or थिया एति

रवा + भन्तमित = स्वावन्तमित वर रया भन्तमित

Note particularly that after the dropping of the Z and Z no further Saudhi can take place between the final and initial vowels.

#### Irregular Vowel Sandhi

A few cases of irregular vowel sandlin must be noted.

20 When a preposition ( उपार्क) ending in च or चा combines with a verbal root ( धातु ) beginning with ऋ the च or चा combines with ऋ into चार ( not चर )—

प्र+ भर चष्टित ≕ प्राच्छित

١

The propositions onding in च or चा are चय पव

21 When one of these same prepositions combines with the initial ए or घो of a root the result is ए or घो (not ऐ or घो )—

ઉપ+પંત્રતે≔ સ્પેત્રતે જપ+પોષ્યતિ⇔ સ્પોષ્યતિ But in the case of the u of the roots us and z, the general rule holds good

But in imperative 2nd person singular

મ્રવ 
$$+$$
 एहि  $=$  અવૈદિ,  $not$  મવૈદિ  $=$  પરિ  $=$  પરિ

22 When the ओ of ओह combines with a preceding अ, in a compound word (समास), the result may be either औ or ओ

अधर + ओठ := either अधरीठ ; or अधरीठ :

23 When ત્રત is preceded, in a compound (હતીયાસમાસ) word, by દ્ય, the result of the combination is ત્રાર્

दु:ख+ नरत: ( affected by pain )= दु:खातै:

24 We further note the following cases of irregular vowel-sandhi, in certain compound words which are in common use

- 25 In certain cases the vowel sandin de manded by the preceding rules does not take place. The most important cases of this kind are the following
- 26 Em and when dual (feast) termina tions, oither nominal or verbal, remain unchanged before any initial vowel—

कवो + इमी = कवी इमी साधू + इमी = साधू इमी समू + समेको = समू समकी सते + एते = सते एते यापेते + भयम् = यापेते भर्यम्

27 The gof चुनी (non plural of the pronoun भद्भ) is treated in the same way-

पत्ती + पत्ता = पत्ती पत्ता

28 Interjections consisting of one vowel only, and also है and पही do not enter into Sandhi with a following initial vowel—

5 + इन्द्र = इ इन्द्र भा + एवम् = भा एवम् हे + इन्द्र = हे इन्द्र भहो + भपुर्वम् = भहो भपुर्वम्

#### Combination of Consonants

### ( व्यञ्जनसन्धि:)

- 29 In Sanskiit no consonants can stand at the end of a word ( पदान्त ) but the following क्ट्त्प्ड्ण्न्म् ल्: (Visaiga) and (Anusvāra) As a rule no word in Sanskiit ends in more than one consonant
- 30. Final क् च्र्त्ा प्change to ग् ज् ड्र् and च् respectively, before an initial vowel or before an initial letter which is third or fourth or fifth in the वर्ष to which it belongs, and also before initial य्र्व्वात ह

सम्यक् + ७ताम् = सम्यग्ताम् दिक् + सि : = दिग्मि : सम्त्राट् + भ्रयम् = सम्त्राड्यम् जगत् + ईग्न : = जगदीग्न : चित् + क्रपम् = चिद्रुपम् क्षाप् + सि : = क्षादिम :

31 Final त् remains त् before the suffixes ( प्रत्यय ) वत् and भत्

विद्युत्+वत्=विद्युत्वत्

32 According to Rule (30) final क्ट्त्प् become ग्ड्इ ब् before initial न् or म्, but more generally they in that position become ङ् ण्न्म्

Thus-

दिन्+मात = ६६ नाम (more usual than दिनाम)
तत्+मूनम्= तत्नुनम् (more usual than तद्ननम्)
यत्+सुरादि = पत्नसुरादि (more usual than
पत्नसरादि)

पट+सुख = प्रमुख (more usual than प्रमुख )

33 The latter change is obligatory (not optional) before the suffixes mu and ma-

वाक् + सय घ्याड्सय चित्+सय = चित्रय तत्+सार्यम् = तत्मावम्

षद्+भवति becomes unata only (not us्नवित ), and the gentine case of षट्। प्रवास only

34 Final त and त before unitial झ become स् and झ respectively

> तत्+सभते चतन्नभते भक्षान्+साम व्यसहामाभ

35 The q of the root en and its derivatives is dropped after the proposition en-

उत्+स्थानम् = ७त्यानम् उत्+स्थापयति= ७त्यापयति

36 Final स्टत्प् before initial इ become ग्डर्ग् under Rule (30), but usually a further change takes place, the initial ह being changed into घ्ट्घ्स्respectively

वाक्+हरि:=वाग्हरि: or ( usually ) वाग्धरि: परिवाद्+हतः=परिवाड्हतः or परिवाड्ढतः तत्+हृतम्=तद्हृतम् or तद्षृतम् अप्+हरणम्=अव्हरणम् or अव्सरिणम्

- 37. Final त् before initial च् or क् becomes च् तत्+चित्तम्=तिचित्तम्
- 38. Before mitial জ্ it becomes জ্

  নন্+ লাখন ভ নত্তাখন
- 39. Before initial શ્ it becomes च् તત્+ જાપોતિ = તત્ત્ર પોતિ
- 40. More commonly, however, an additional change takes place, the initial म् being changed into च

## तप्रुगोति

41. An analogous change of initial श् may take place after final क् ट् and प्

वाक् + भतम् = वाक्धतम् or वाक्छतम् धरित्राट् + भेते = परित्राट्भेते or परित्राट्छेते भप् + भन्दः = भप्भन्दः or भप्छन्दः

42 This change of n into a takes place, however, only if the n is followed either by

a vowel or one of the letters य्रम्य Hence— वाक + स्रोतिन मधकस्रोति only

43 Final q before an initial z z z z becomes z (which in certain cases becomes z under Rulo 30)—

> सस्+ टीका = तहीका सस्+ डयर्थ = सडडयरी

44 Final 7 before initial 8 or 15 changes to Anusvara and η 18 inserted after it—

४सन् 🕂 चकार 🗠 इसपकार

45 Before initial द or द final न is changed into Anusvāra and प is inserted...

मधाम् + ठाइर व्यमकाष्ठाहर

46 Before η or η final η is changed into Anusvāra and η is inserted—

पकिन्+वायच ≕पक्रिमायच

47 The change of quite Anusvara plus श्र or प्राप्त takes place however, only if the प्र्ट्र त्य्वर followed outhor by a vowel or one of the letters य्र्म्य Honce—

सन्+सद = धन्तर only

48 Final न before ज and म becomes ज्, the म् may be changed to ज्—

> ीगदून्+अवति = यवूभ्जवति सान्+गगकान् = साज गगकान् or ताञ्क्राकान

- 49 Final न before इ and द is changed to ण् सहान् + डामर! = महाण्डामर:
- 50. The changes prescribed by Rules (44-45-46) do not affect the final สุ of มมาสุ

प्रधान् + तनोति = प्रधान्तनोति

51 Final **H** is changed into Anusvāra before any consonant

त्वम्+करोषि = त्वं करोषि नदीम्+तरित = नदीं तरित सत्वरम्+याति = सत्वरं याति हरिम्+वन्दे = हरिं वन्दे भथ्यायाम्+भेते = भथ्यायां भेते

सम्+राद् remains सम्राद् (the म् cannot become Anusvāra)

52 Instead of this, before any consonant of the first five Vargas, final  $\mathbf{\pi}$  may be changed into the nasal of the Varga concerned

त्वझरोषि for त्वं कारोषि नदीन्तरति for नदीं तरति मधुरम्फलम् for मधुरं फलम्

53 After the Anusvāra into which the म् of पुम् is changed in certain compounds, श्र् or स् is inserted

> पुम् + चली = पुंचली पुम् + कोक्तिल ' = पुंग्कोकिल '

54 स्वात in crited after the Amissam into which the स् of मस् is changed before हा er deriva

मम्+कत = मंस्कृत मम+कार = मंस्कार

55 In the body of a word find and a change into the fifth letter of the Varga to which the immediately following consonant belongs—

गाम नेत = गाना

56 In the same circumstances न and म् change into Anust era before मू म् ल ए -

भारत्म भारतः = भारत्मधा

57 E standing at the beginning of a word and preceded by a short vowel or the particles and and any becomes and.

स्त्र + काया = भ च्छाया

था + फादबसि = भाष्यादबसि

58 This change is optional if & is preceded by any other final long vowel-

सक्ती+काया= भक्तीच्याया वर सक्तीकाया

59 In the body of a word & necessarily becomes W after any vowel-

इच्छति, चेच्छियते ( from क्ट्रि )

60. Final ङ् ज् and न् preceded by a short vowel and followed by any vowel are doubled

प्रत्यह् + आस्ते = प्रत्यह्हास्ते सुगण् + आस्ते = सुगसास्ते एतिसान् + अन्तरे = एतिसानन्तरे

61. Consonants (except ₹ and ₹) if preceded by ₹ and ₹ these letters being themselves preceded by a vowel may be doubled

अर्व: or अक्षः झम्ना or श्रह्मान

## Visarga for final स् and र

62. At the end of a word ( पदान्त ) स् and र् change into Visarga

राम: for रामस् अन्ति: for अन्तिस् प्रातः for

63. This Visarga remains unchanged before following क् ख्एफ् भ्र्ष्

कः करोति

कः पचति

कः भेते

64 Before च or क् the Visarga changes to म, before ट or ट to प; before त or घ् to स्

पूर्ण + चन्त्र = पूर्णयन्त्र तत + क्विचे = ततिन्द्ये भग्ने + ठबुर = भग्नडबुर नम + तस्यम् = नसस्तस्यम्

65 Visarga following any vowel but प or पा becomes र before any vowel, or any consonant which is third or fourth or fifth in its Varga, or स्रच्या वार्य प्रा

> कवि + भयम् = क्षविश्यम् नि + घम = निर्धन यिम + चमित्र = विभागेमित

66 If, however the Visarga is preceded by wand followed by any vowel but wat it is dropped—

पायस **+ पाइ — दायस पाइ** क एवं — क एव

Note particularly that after the dropping of the Visarga (Rules 66 69 70), no further Sandhi can take place between the final and initial vowels—

> पायस + माद= वायस माद गता + मदा = गता मदा

67 If preceded by wand followed by one of the consonants enumerated in Rule (65) the w+ Visarga change to wiभोसनः + गन्धः = भोसनो गन्धः निर्वाणः + दोपः = निर्वाणो दीपः भतोतः + सासः = श्रतीतो सासः सनः + रसः = सनोरसः

68. If preceded by आ and followed by initial आ, the आ + Visaiga become आ and the initial आ is dropped

नर: + अथम् = नरीऽथम् वेद: + अधीत: = वेदोऽधीत:

69 Visaiga pieceded by and followed by any vowel of any of the consonants enumerated in Rule (65) is dropped

हता: + अधा. = हता अधाः देवा: + इह = देवा इह

મા:+મિ:=મામિ:

देवा: + यान्ति = देवा यान्ति

70 Under the same circumstances, the Visarga of भो: is dropped

भो:+अचुत=भो अचुत

71 The two pronouns स: (तद्) and - एवं: (एतद्) drop the Visaiga before any consonant, and any vowel, except अ Before the latter the final अ + Visaiga become ओ and the initial अ is dropped

स:+ एति = स एति ् एष:+ ग च्छति = एष ग च्छति स:+ अस्ति = सोऽस्ति But at the end of a sentence w and vu

72. The Visarga which represents a final  $\tau$  (e.g. ya for ya $\tau$ ) is not treated according to Rules (66, 67, 68, 69) but returns to  $\tau$ —

पुन + प्रव = पुनरस पुन + पानत = पुनरामत पुन + मन्द्रति = पुनर्गक्रति हा + एपा = हरिया

73 Before initial v final v is dropped and a preceding short you'd lengthened-

पुनर्+स्सर्ते (िण पु⊤ रसर्ते) पुतास्मरी मणुर्+राजते≂मणुराजते गीर्+रम्या≕गीस्मा

- 74 In a certain number of cases the Sandhi changes of Visarga are not in accordance with the above stated general rules. A few only of these exceptions are stated here.
  - Compounds with नि, दु, घायि, चतु —
     नि + वास = निष्कत्तः
     नि + फल = निष्कत्त
     दु + फल = दृष्कृत
     घायि + कल = घायिष्कृत
     घत + कोष = घत्यकोष

b. Compounds of au:, fac:, ye: with the root as or derivatives of it

નમ:+વાર:=નમસ્તાર;ં

नम:+ सत्य = नमस्कृत्य

Thus તિરસ્તાર:, પુરસ્તાર: etc.

c. Other cases are

श्रेय: + कर: = श्रेयरकर:

षय: + कान्तः = अयरेकान्तः

वगः + वारः = यशस्वारः

भ्रध: + पदम् = अधस्पदम्

भा:+ कर:= भाषार:

श्रायु: + काम: = श्रायुष्काम:

માતુ:+પુત્ર:=માતુષ્યુત્ર:

धनुः + काः = धनुष्काः

धनु: + काण्डम् = धनुष्काण्डम्

तेज: + विन् = तेजस्विन्

**च्योति: + मत् = ज्योतिषात्** 

75 भहर, the Pada-base of भहर, disp'ays various irregularities in compounds

भरः + पति: = भरः पति: or भर्पति:

भह: + राव: = अहीराव:

अह: + अह: = अहरह:

Note also

खः + पतिः = खःपतिः or स्वर्पतिः

गो:+पति:=गो:पति: or गोपति:

#### Change of म into ण

शृथाम्, चर्केण, प्रथणम् धर्मेण रावणः कार्येणः काषणः रक्ताति दूषणम् जिराः यृष्टणम्

77 But on the other hand प्यनस् (where a letter of the चना intervenes) दगनस् (where म् intervenes), दमने (where the न् is followed by a) and रामान् दरीन् स्थान् etc (where the न् being the last letter of the word is not followed by any other letter)

78 The 'influencing letters may change quite we also when occurring in a word which is the first part of a compound while the quocurs in the second part but in many such cases the quemains unchanged—

मय+नी == भगवी पाम+नी == धामवी सर्व+मद्भ == सर्वास हत + हनम् = ध्रहण्म् भूपं + नखा = भूपंणखा

But, on the other hand

uरा + अक्रस् = पराक्रस् सर्व + नासन् = सर्वनाम**न्** दल + घ्न: = दलघ्न:

79 In some cases the change of न् to ग्राड optional

गिरिनदी or गिरिखदी बीह्निवापिन: or ब्रोह्निवापिख:

80. Frequent instances of the change of न् into ण् are also afforded by compounds of verbal roots or their delivatives with prepositions containing र् प्रसमित (प्रमनमित), प्रसायकः (प्रमनायकः); अन्तर्भयति (अन्तः मनयति), प्राणिति (प्रमञ्जनित) प्रमाणम् (प्रमनावम्)

But, on the other hand, परिनर्तनम्, प्रनष्टः, प्रमन्ति etc

### Change of स into ष.

81 Non-final स्, chiefly of suffixes and terminations, if followed by a vowel, or त्य्नस्यव्,

changes into u through the influence of an imme distely preceding vowel (excepting u and पा) or स or रू—

इति + सु= इહિયુ, गुरु + सु= શુષ્યુ, वाक् + सु= वासु-गिम + ક્કૃति च्यामिस्थति, सु+ ક્ફ્ષાય = सुप्याय, કર્ષિ (Visarga for स्) + क = ક્ષિપેલ્લ, , सर्षि + मत्= धर्षिभत्

On the other hand, सन ( Visarga for स्)+ भा= भन्न। (here स is preceded by भ)

82 The above rule holds good even in cases where Anusvärs, standing for  $\eta$  or Visarga intervenes between  $\eta$  and the preceding influencing letter—

#### चवीषि , चिष यु

83 The same principle affects the initial **q** of many verbs when compounded with prepositions—

84 And in the case of these verbs the change takes place even when the augment (भाषासाम ) intervenes between the influencing letter and the  $\eta$ —

चमाचीत् (imperfect tenne of चमि + स्) भावीदत्

- 85. In certain other cases the स् remains unchanged e.g. पि + सोढुम् (infinitive of सङ्) परिसोद्धम्
- 86. The same change affects the initial  $\pi$  of the second members of many other compounds

वि+समः = विषमः; युधि+स्थिरः = युधिष्ठिरः; अग्नि+स्तोमः = अग्निष्टोमः; माद्ध+स्वसा = माद्धव्यसा; पिद्ध+स्तरा = पिद्धव्यसा etc. etc.

### CHAPTER III.

### Declension.

87. The grammatical rules on 'Declension' teach how to nouns (including adjectives), as also to numerals and pronouns certain case-affixes (विमित्तिक or सुप्) are joined on A noun, in its primitive form without case-termination, is in Sanskrit grammar called प्रातिपद्चि (nominal base); with the case-termination joined on, it is called a पदः Thus राम and इति are prātipadikas; रामः, इति, रामम, इतिम् etc are padas.

<sup>\*</sup> The term [aufin is applied to those terminations also by means of which verbs are conjugated

There are in Sanskrit three different Gen ders-Masculine ( ums ) Feminine ( where ), and Neuter ( number)

Masculine--राम, नर हच चापु, पिछ, राजन् Femininc मता, नदी, वधू, साध्वी, माट, वास् Nentor--धन, वन, वारि, मधु थगम्

There are three Numbers—Singular ( एक বৰণ) Dual ( হিবৰণ) Plural ( বহুবৰণ)

Singular—हम्म सता वनम् Dual—हम्मे सति यने Plural—हम्मा सता वनानि

In these examples, to the pratipadikes हच खता, बन, there are joined the case terminations of the Nominative ( अयसा ) case of each Number

88 There are in Sanskrit seven Cases, or eight if we count the Vocative ( dalum) Their names, with the corresponding names of Western (Latin) grammar are as follows—

First Case ( มุนุม viz. [จุนุโล ) = Nominative (ชเซ็ตเจต)

Becond Case ( হিনীধা ) = Accusative.

Third Case ( and ) = Instrumental.

Fourth Case ( चतुर्थी )= Dative (सन्प्रदानकारक)

Fifth Case ( પદ્મની )= Ablative (સ્પાદાનનારન)

Sixth Case ( ષષ્ઠી ) = Genitive (સસ્વન્ધ)

Seventh Case ( સપ્તમી ) = Locative (ત્રધિના (પાના (ના)

tialan = Vocative.

Sanskrit Grammanans do not consider the Genitive ( এৱ) ) to be a case ( কাৰে ); they therefore count six cases only.

89. The following is a tabular statement of the case-terminations (sup [ 44] vibhakti) These terminations undergo various changes when joined to bases ending in vowels, after bases ending in consonants they appear in their normal forms

	·	रक्षवचन	द्विवचन	बहुवचन
	Ç	Singular	Dual.	Plural
प्रथमा विमक्ति	Nom.	:(स्)	ঋী	<b>ગ્ર</b> : (ઝ્રમ્)
दितीया विमत्ति	Acc.	ઋન્	भी	<b>ત્ર</b> ; (ત્રમ્)
खतीया विमित्ति	Inst.	ঋ	મ્યામ્	મિ:(મિન્)
<b>घतुर्थी विम</b> क्ति	Dat	ए	મ્યામ્	મ્ય:(મ્યમ્)
पश्वभी विभक्ति	Abl.	<b>ગ્ર</b> : (ત્ર્રમ્	) મ્યાન્	भ्यः (भ्यस्)
ષષ્ઠી વિમક્ષિ	Gen.	<b>স্ম:</b> (ঝধ্	) ચ્રોઃ (ચ્રો	ષ્) ઝામ્
सप्तमी विभक्ति	Loc.	<b>T</b>	ચો∶(ત્રો	<b>५) स</b>

The Vocative has as a rule the same termina tion as the Nominative.

- 90 Sanskrit nouns may be divided into two classes—
  - Nouns, the bases of which end in Vowels
  - Nouns, the bases of which end in Consonants.

I Bases ending in Vowels \( \text{(44.1)} \)

\[ \sqrt{91} \quad \text{Masculine bases ending in 44.7} \]

#### भवारान्त पुरिवद्ग

		uaaaa Singular	દિવયન Dual	aşaun Plural
भयसा	Nominative	नर"	नरी	नरा
વિતીયા	Accusative	नरम्(	नरी	<b>મ</b> રાજ્
<b>હ</b> તીયા	Instrumental	<b>ન</b> રેવા	<b>परा</b> स्यास	्नरें
<b>પતુર્વી</b>	Datave	નરાવ	नराभ्याम्	न रेस्य
પ <b>વ</b> ાની	Ablative	નરાવ્	नराभ्यास्	नरिश्य
षष्ठी	Genitive	गरस्त्र	મહ્યો	નરા€ાન્
વસમી	Locatave	भरि	મરહો	नरेष
નવોધન	Vocative	हे नर	हे नरी	🕏 नरा

All Masculine bases ending in ware declined like at

# 92. Masculine bases ending in द

# इकारान्त पुलिङ्ग

	Singular.	Dual.	Plural.
Nom.	<b>ષ્ટ</b> િ:	<b>દ</b> ્યી	<b>४</b> २४:
Acc.	<b>इ</b> रिम्	<b>हरी</b>	<b>કરીન્</b>
Inst.	इरिया	<b>इ</b> स्थि।म्	हरिमि:
Dat.	<b>ષ્ઠ</b> યે	<b>इ</b> रिम्याम्	<b>इ</b> रिम्य:
Abl.	Æ <b>ડ</b> :	<b>इ</b> रिम्याम्	<b>६</b> रिम्यः
Gen.	हरे:	<b>જ્યો</b> :	<b>જ્ર</b> ીષા <b>ન્</b>
Loc.	<b>ષ્</b> રી	<b>હ્યો</b> :	हरिषु
Voc.	हे ६२	हे हरी	हे ६५४:

With the exception of una and una all Masculine nouns ending in a are declined like at.

93. 4(4) is declined as follows:

£ ',	41 4		•
	Singular.	Dual.	Plural.
Nom.	संखा	संखायी	सखाय:
Acc. •	संखायम्	સહાયી	સ <b>હ્યીન્</b>
Inst.	<del>ત્</del> યવ્યા	ત્ત્રિયામ્	<b>ત્રા</b> खि:
Dat.	<del>ત્</del> રહ્યે	<b>સ</b> ચ્ચિમ્યામ્	सिखभ्य:
Abl.	ત્તલ્યુ:	<del>ર્</del> યા વિષ્યામ્	सिखभ्य:
$\operatorname{Gen}$ .	ત્ત્ર લ્યુ:	મુંચી:	संखीनाम्
Loc.	<b>ત્ત</b> લ્થી	મ લ્થો:	સ વિલુ
Voc.	हें सखे	हे सखायी	हे सखाय:

The word with is declined like who in Singular Inst., Dat., Abl., Gen., Loc., in the other cases it follows was

### Singular

Inst. UAUL Dat चत्से

Abl. पत्य Gen पत्य

T<sub>rOD</sub>

As the second part of a compound un follows The throughout, a g Hula Inst. Hulan Dat. મપતઘ otc.

#### Masculine bases ending in w 95

#### **उकारा । पुछिद्व** Singular Danl. Plural Nom. गर गर गुरव A.cc. શુવન गुरू 29.0 Inst. - ! que શુજમિ શુજ્લામ Dat. 11ed ગુજ્લાન 51444° Abl. nd યુજ્લાન્ सबस्य Gen. गरी गर्वी सुक्षाम Loc गरी गर्वी 3155 Voc. है गरो है गुद

All Masculine nouns ending in ware declined like गुरु

हे गुरव

# 96 Masculine bases ending in ऋ ऋकारान्त पुणिष

a. fue 'father' and nouns declined like fue

$\alpha$ . It	incher and	Modify doom.	000 7770
	Sıngular	Dual	Plural.
Nom	પિતા	પિતરી	पितर:
Acc	पितरम् .	โนกจ้ำ	पितॄन्
Inst	पित्रा	પિહમ્યામ્	पित्रि:
Dat	પિત્રે	પિહય્યામ્	पित्रस्य:
Abl	પિતુ:	પિહમ્યામ્	पित्रभ्य:
$\operatorname{Gen}$	પિતુ:	पिली:	પિતૃષામ્
$\operatorname{Loc}$	પિતિ	पित्री:	પિહલુ
$\mathbf{Voc}$	हे पितः	हे पितरी	हे पितरः

The following nouns are declined in the same way: साद; जाभाद; देह.

न 'man' is declined in the same way, but forms in Gen Plu either नृषास् or नृषाम् .

### (b) दाद and bases declined like दाद

दाद and other nouns ending in ह which denote agents, and also नम् and भतृ, are declined on the whole like पिट but change the स into आर् in the following cases

	Singular.	Dual	Plural.
1. Nom.		<u> </u>	દાતાન:
2. Acc.	ટાતારમ	દાતારી,	-

### 97 Masculine bases ending in খী খীকানেল দুলিঃ'

The only noun of this class is गी Plural Singular Dunl गावी गौ गाय गावी गास गा ਗੋਮਿ गीभ्याम गवर गीभ्य गरे गीभ्याम गोभ्य गो गीभ्याम गो गवी भागा गीपु गयि गवी

### 98 Feminine bases ending in પા પાતારાના ખોલિજ

रे तार

री गावी

हे गाव

चे तारा

	Singular	Dual	Plural
Nom.	तारा	तारे	तारा
Acc.	તારામ્	तार	सारा
Inst.	તારવા	ताराभ्याम्	ताराभि
Data	साराये	ताराभ्याम्	ताराम्य
Abl	ताराया	साराभ्याम्	તારામ્ય
Gon.	ताराया	તાલ્યો	સારાષાન્
Loc.	સારાયામ	તારવી	सारास

चे सार

Voc.

Nom

Acc.

Inst

Dat.

Abl.

Gon

Loc.

Voc.

हे गौ

All feminine bases ending in आ are declined like तारा अस्वा 'mother' forms in the Vocative case है अस्व.

# 99. Irregular feminine bases ending in આ આવારાના સ્ત્રીનિક

		जरा	
	Sıngular	Dual	Plural
Nom	जारा	जरसी or जरे	जरस: 01 जरा:
Acc	जरमम् 01 जराम्	जरसौ ा जरे	जरसं: or जराः
Ins	जरसा or जरया	जराभ्याम्	जराभि:
Dat	जरसे or जराये	जराग्याम्	जराध्यः
Abl	जरसः or जरायाः	जराभ्याम्	जराभ्य:
Gen	जन्स: or जन्।या:	जरमो: or जरयो:	जरसाम्-जरागाम्
$\operatorname{Loc}$	जर्सि or जरायाम्	्जरसो: 01 जरयो:	<b>ગ</b> રાસુ
Voc.	है जरे	हे जरसी 01 हे ज	रे हे जरस: or
			हे जरा:

### 100 Feminine bases ending in द

	इकाराव	त स्त्रीलिङ्ग	
	Singular	Dual	Plural.
Nom	મતિ:	મતો	મતય:
Acc	મતિમ્	सती	યતી:
Inst	સત્ત્વા	લતિસ્યામ્	स्तिमि:
Dat	લત્યે or સતવે	સતિચ્યામ્	स्रतिभ्य:
Abl	<b>નત્યા:</b> ા <b>ન</b> તે:	<b>म</b> तिस्याम्	<b>भ</b> तिभ्य :

	Singular	Dual.	Plnral	
Gen	सत्था ा मते	મત્યો	મ <b>તો</b> નાન્	
Loc.	सत्याम् वर सती	નત્વો	મલિય	
$\nabla_{oc.}$	🕏 मति	🕏 मती	🕏 भतय	
All feminine bases in द are declined like मित				

101 Feminine bases ending in £

### 

There is a distinction between feminine bases in  $\P$  of more than one syllable and bases of one syllable only

Œ	Bases of more than one syllable । गदी			
	Singular	Dual	Plural	
Nom	मदी	મવી	দ্ব	
Acc.	નદીમ્	નવો	नदी	
Inst.	দব্যা	નદૌન્યાન્	નદીમિ	
Dat.	<b>দ</b> ঘী	नदीभ्याम्	नदीम्य	
Abl.	मद्या	नदीभ्याम्	नदोभ्य	
Gen.	मद्या	નવો	मदीनान्	
Loc	નવાન્	નવો	નદ્રીય	
Voc	🕏 मदि	हे नदी	ष्ट्रे मद्य	
The Nom Sing of सक्ती 18 करी				
102 Bases of one syllable—খী				

Singular

Nom

Plural.

**धिय** 

Dnal.

धियो

	Singular.	Dual.	Plural.
Acc.	<b></b>	धियौ	<b>ધિય</b> :
Inst.	ધિયા	ધીમ્યામ્	ધીમિઃ
Dat.	धिये or धिये	<b>ધીમ્યા</b> ન્	<b>धी</b> भ्य:
Abl.	घिय: or घिया:	घीम्याम्	धीभ्यः
Gen.	धिय: or धिया:	धियो:	ધિયામ્ or ધીના <b>ન્</b>
Loc.	धियाम् or धियि	धियौ:	ધીષુ .
Voc.	ई घी:	हे धियौ	हे धिय:

103 talthough monosyllabic, is declined as follows

	Singular.	Dual.	Plural.
Nom.	<b>५</b> द्गी	स्तियौ	સ્ત્રિય:
Acc.	स्त्रियम् or स्त्रीम्	स्तियौ	સ્તિય: or સ્ત્રી:
Inst	िस्त्रया	<del>પ્</del> જીમ્યા <b>ન્</b>	ષ્ત્રીમિ:
Dat.	સ્ત્રિય	સ્ત્રીમ્યામ્	स्त्रोभ्य:
Abl	स्त्रिया:	स्त्रीस्याम्	स्त्रीभ्यः
Gen	स्त्रिया:	स्त्रियो:	<b>સ્</b> ત્રી <b>યા</b> મ્
Loc.	સ્ત્રિયામ્	स्त्रियो:	<b>સ્</b> ત્રીષ્
Voc.	हे स्ति	हे स्तियौ	हे स्तियः
Loc.	સ્ત્રિયામ્	स्तियो:	સ્ત્રીષ્ <mark>ર</mark>

# 104 Feminine bases ending in ਢ

<b>उकारान्त स्त्रीलि</b> ङ्ग			
	Singular	Dual	Plural.
Nom	ધેનુ:	ઘેન્	ધેનવ:
Acc	ધેનુમ્	धेनू	ધેન્:

	Singular	Dnal	Plural
Inst.	ધેન્વા	धेनुभ्याम्	ધેનુમિ
Dat	धेनी or धेनवे	ધેતુમ્યાન્	धेनुभ्य
Abl.	धेम्बा or धेनी	ધેતુમ્યાન્	ધેનુમ્ય
Gon	धेन्या or धेनो	धेन्धो	ધેનૂનાન્
Loc.	धेन्याम् or धेनौ	ધેત્વો	धेनुपु
Voc.	हे धेनो	हे धेगू	🗣 घेनव

All feminine nouns in छ are declined like धेनु

#### 105 Feminine bases ending in জ জন্মানেল স্বীলিয়

There is a distinction between feminine bases in a of more than one syllable, and bases of one syllable only

(4)	Dases of mere	tuan one	až nupio.
	Singular	Dunl.	Plural
Nem	वध्	વધ્યો	वध्य
Acc.	વર્ષુમ	वध्वी	यध्
Inst.	વધ્વો	वध्स्याम्	वधुभि
Dat.	षध्ये	वधुभ्याम्	षध् <b>•य</b>
Abl	षध्य।	वधुभ्याम्	वध्य
Gen	वध्या	वध्वी	यधनाम्
Loc.	वध्याम्	વધ્લો	વધુંયુ
$\nabla_{00}$ .	हे वध	हे वध्वी	क्षे वध्य

All feminine nouns in स्त are declined like वध

### 106. (b) Bases of one syllable.

	Singular.	Dual	Plural.
Nom	भू:	सुवी	सुव:
$\mathbf{Acc}$	સુવમ્	सुवी	भुव:
Inst	સુવ <u>ા</u>	स्र्भ्याम्	भूमि:
Dat	सुवे or सुवै	<b>भू</b> खाम्	भूभ्य:
Abl	सुवः 📭 सुवाः	सूखाम्	भूभ्य:
Gen	<b>भुव</b> : 🛭 भुवा:	सुवी:	સુવામ્ or મૂનામ્
$\operatorname{Loc}$	સુવિ OI સુવામ્	સુવી:	भूषु
$\nabla$ oc	हे भू:	हे सुवी	हे भुव:

# 107. Feminine bases ending in ऋ

The feminine nouns belonging to this class, साद, दृष्टि etc- are declined like पिट in all cases except the Acc Plu where they form सातू; दृष्टि etc स्ट forms Nom Dual and Plural and Acc Sing and Dual like Masc दाट स्थारी, स्थार, स्थारम, स्थारी

In all other cases it follows HIG

The masculine nouns of the घाट class form feminine in ई घाती which are declined like नही

# 108 Feminine bases ending in খা

श्रीकारान्त स्त्रीलङ्ग

નો as femiline is declined like Masculine નો.

#### 109 Feminine bases ending in चौ भौकाराना चौनिद

There is only one noun of this class—नी, which is declined as follows —

	Singular	Dual.	Plural
Nom	শী	नार्या	नाव
Acc.	નાવન્	નાવી	माव
Inst.	નાવા	नीभ्याम्	नीमि
Dat.	नावे	नैभ्याम्	मीभ्य
Abl	माय	नैंभ्याम्	भौभ्य
Gon.	माय	નાવો	मावाम्
Loc.	<b>मा</b> धि	નાવો	नीपु
Voc.	🕏 भी	🕏 नायी	🕏 माष

### 110 Neuter bases ending in ম মনাংক্রে ব্যুগনভিন্ন

Bases of this class are declined like Mase bases in win all cases, excepting the Nom and Acc., in the three numbers which exhibit the following forms ( from wei )—

	Sıngular	Dual	Plural
Nom.	फलम्	फचे	પત્તાનિ
Ace	પાનામ્	फक्त	મમાનિ

### 111. Neuter bases ending in इ

# ५कारान्त नपुंसकालिङ्ग

	Sıngular.	Dual	Pluial
Nom.	વારિ	वारिणी	वारीणि
Acc	વારિ	વારિયો	वारीणि
Inst	वारिणा	वारिभ्याम्	वारिसि:
Dat.	વારિષ	वारिम्याम्	वारिभ्य:
Abl.	વારિષ:	वारिस्याम्	वारिभ्य:
$G_{\partial n}$ .	વારિષા:	वारिखोः	વારી હામ્
Loc.	વારિષા	वारिखोः	વાસિષ્
Voc.	हे वारे or हे वारि	हे वारिगी	हे वारीणि

112 Neuter adjectives in  $\xi$  may follow the declension of masculine bases in  $\xi$  ( $\xi$ ) in the following cases Dat Abl. Gen Loc Singular; and Gen and Loc. Dual.

Thus the neuter adj મુનિ forms in Dat Sing either મુનિ or મુન્ટો, in Abl. and Gen Sing either મુનિ: or મુને: etc.

The nouns अस्थि, श्रीची, दिश्व and सदा्थि are declined as follows.

### 113. Irregular neuter ending in 🗟

	Singular.	Dual	Plural.
Nom	श्रस्थि	<b>અસ્થિનો</b>	ષ્યસોનિ
Acc.	<b>ષ્ટ્રાસ્થિ</b>	श्रस्थिनो	ત્રસ્થાનિ

Inst	4441	पश्चिम्याम्	चम्चिभ
Dat	पम्ये	पस्यिभ्याम्	पम्पिध
Ahl	પામ્યુ	<b>भ</b> िषम्याम्	पश्चिभ्य
Gen.	प्रस्य	પર્યું	પશ્યામ્
Loc,	યેલ્વિ or પથ્વનિ	ષમ્યુો	પશ્ચિષ
Voc.	हे पन्नि तः हे पर	य इं.चिनिती	र्द्र पम्पीनि

### Neuter bases ending in w

/	समारान्त गपमकाना		
•	Singular	Dunl	Plural
Nom	<b>जानु</b>	<b>લાવનો</b>	<b>সাদৃশি</b>
Aco	जानु	वानुनो	<b>જા</b> ાત્રુનિ
Inst.	जानगर	जान-याम्	जानुभि
Dat.	नान्ने	वानुभ्याम्	वानुस्य
Abl	वानुन	कानुभ्याम्	जान्य
Gen	जानुन	कामुनी	कानूनाम्
Loc.	नानुनि	कानुनी	वान्ष
V00.	हे जानु ता है व	લનો 🕏 માતુનો	हें जानूनि

Neuter adjectives in s may follow the decleusion of Masc bases in s in the following cases—Dat. Abl Gen Loe Singular, Gen and Loe Dual

Thus गुद् ( neut. ) forms in Dat Sing either भुद्धि or गुद्दे , in Gon Sing either भुद्ध or गुद्दे etc.

### Consonant Declension.

### Bases ending in Consonants.

### ( भ्यञ्चनान्त )

There is no difference between the declension of Masculine and Feminine consonantal bases, and Neuter bases are declined on the whole in the same way, they however take the termination \$\frac{1}{2}\$, instead of \$\frac{1}{2}\$ in Nom Acc and Voc Dual, and the termination \$\frac{1}{2}\$, instead of and a nasal letter is inserted, in the latter cases, before the final consonant of the base, (not however when that final letter is itself a nasal or a semi-vowel)

There is an important distinction between such consonantal bases as remain the same before all case terminations, and such as assume different forms before different terminations. The former may be called *Unchangeable Bases*, the latter *Changeable Bases* 

#### A Unchangeable Bases

116 Regarding the decleration of bases of this kind the only point which requires special attention is the Sandhi chang, which the final consonant undergoe, before consonant terminations.

The Hof the Nomenative Singular is dropped throughout (according to Rule (29) which does not allow two consumers at the end of a word). The final consensut their changes as fell we -

- a. The second third and fourth letters of the इत्या the त्रवा and the प्रवा change in Nemi native Singular and also in the Ventive which is the same as the Nominative in a कत्य respectively.
- b चुक्क roplaced by क्कार् and ज sometimes by क्कार्यकाल wometimes by द्
  - c Fund र and स्टालगाहर unto Incirga
- d Final म् and प् become either द or some thees स
- e Final ए becomes ट (and sometimes ज् or ट)
- f The same changes of the final consumnts of bases hold good before \$ (Loc Plur)

g Before the terminations beginning with भ, final consonants of the क्व-वर्ग and च-वर्ग, the ट-थर्ग, the त-वर्ग and the प-वर्ग become ग, इ, इ and ब्र respectively Before terminations beginning with भ or स, स and र at the end of a word become Visarga, which thereupon is treated according to the Rules of Sandhi Rules 65, 67, 72.

117. The following paradigm exhibits the declension of consonantal bases in its simplest form, there being no changes whatever due to Sandhi (with the exception of an optional form in Loc. Plu ).

મનાન્ ( 'counting well' ).

### Masc and Fem

	Singular	Dual	Plural.
Nom	<del>યુ</del> નવ્	सुगर्गी	સુગળ;
Acc	<del>ય</del> ુગવામ્	સુગળી	સુગવા;
${f I}$ nst	<b>સ</b> ગવા	<b>स</b> ुगल्याम्	મુગપ્ભિ
Dat	સુગણે	સુગવસ્થામ્	सगक्य.
Abl	<b>સુ</b> ગળ:	सुगख्याम्	सुगल्य.
Gen	સુનવા:	<b>સ</b> ગળો	. <b>સ</b> ગપામ્
Log	સુગળિ	સુગયો.	સુગળસ or સગવદ્સ
Voc.	हि सुगण्	हे सुगयो	ફે સુગષ

The Nouter is like the Mase, and Fem but has qual in Nom Acc and Voc Dual and quift in Nom Acc and Voc Plural

116 The following paradigm illustrates the Sandhi changes which generally occur in the deel nation of communital bases.

Mase and bem

	Singular	Dusl	Plural
Nom	राधन	धद्भदे	UN €
A٦	सम्बद्ध	<b>च्य</b> दी	€¥¢
Inst	4501	<b>च</b> ६ दश्याम्	गुष्टित
Dat	#Ec	सम्बद्ध्याम्	<b>स</b> इस्य
Abl	ARC	सद्भ्याम्	<b>ध</b> छ द∙य
Gen	AZC	4Ec)	स्कटान्
Loc.	સહૃદિ	प्रदर्ग	धम्रम्
Voc	ष्ट सुद्रात्	र सम्बद्ध	में ध्रम्ब

Neuter Nom Acc. and Voc Dual used Nom Acc. and Voc. Plural uses

119 Further examples illustrating the Sandhi changes in the declension of consonantal bases—

ري ۴

Nom Sing Nom Plu Inst Plu Loc Plu

 $\mathbf{M}$   $\mathbf{F}$ . चित्रलिख चित्रलिक् चित्रलिख: चित्रलिक्स: चित्रलिस्स वासि.  $\Gamma$  વાર્ષ वाच. वाक বার स्रिःस  ${f F}$  ধ্বতা <del>ધ્ર</del>વા ধর্ম ধ্বতা: M. सस्त्राण् सस्त्राट् सस्त्राणः सम्त्राड्सः सस्त्राट्स  $\mathbf{M} \; \mathbf{F} \; \mathbf{u}$ િનમથ્ અન્નિમત્ અન્નિમ $\mathbf{a}$ : અન્નિમ $\mathbf{a}$ ; અન્નિમ $\mathbf{a}$ F. વાલુામ્ વાલુાપ્ વાલુામ: વાલુા ब्मि: વાલુાપ્ F द्वार् दा: दार: दार्भि दार्ध  ${f F}$ . દિયા દિવા દિયા દિવા

m M~F विश् विट् विशः विভिमः विट्स m M~F दुह् धुन् दुह धुन्मः धुः

M F. મધુનિષ્ મધુનિષ્ મધુનિષ્ મધુનિષ્ મધુનિષ્ મધુનિષ્ મધુનિષ્ મધુનિષ્ મધુનિષ્ મધુનિષ્

120 Further examples illustrating the insertion of a nasal in Nom Acc and Voc Plu Neuter of bases of this class (Rule 115)

ष्ट्रित् हरिन्ति सद्दश् सद्दंशि

With reference to दुइ Nom भूत etc note the following rule-

च स स anl इ if at the end of radical syllables, become ग द ब and ग (and eventually ज त प and ज) either if they are the last letters of a pada or if they are followed by भ or भ or स In this case the initial letter of the syllable, if either ग द or ब becomes स भ and भ (the aspiration which the last letter loses being transferred as it were to the first).

Thus — भुत् (knowing), Nom Sing of बुध् , Inst Plu, मृद्धि , Loc Plu मृत्य 121 In the case of ha exilist and sty the sand start leadthened in Nom Sing and before terminations beginning with consonants

	No	m Sing	Now Ph	a Inst Plu	Loc.Plu
F	गिर	गी	गिर	गीभि	गीर्षु
ŀ	पुर	<b>ል</b>	पुर	देशि	पूर्व

122 Bases in H are mostly nouters for minating in MH or SH or MH. The c show the peculiarity of lengthening the final your lin Nom Acc and Voc Plural (before the metal letter inserted according to Rulo 115)

a. Thus सर्नामि \om Acc and Voc Plu of सनम् सर्वेषि र्लास्वित् धार्युष र्लासावुम्

#### Nout Hat

8	Sing	Dual	Plurai
Nom 3	प्रम	<b>લન</b> થી	मनोमि
Acc. 1	<b>ग</b>	<b>મ</b> નમી	मनोमि
Inst.	मनमा 🗎		<b>મનોમિ</b>
Dat.	મનમ {	<b>નનો</b> મ્યાન્	મનોમ્ય
Abl :	मनस⁺ ∫		मनोध्य
Gen d	मनम }	2	सनमाम्
Loc	નનિધ }	<b>मनमी</b>	मन स
V00.	हे सन	🗣 मनसी	🕏 मनीचि

b आश्रिम् lengthens the इ in Nom Sing and before consonantal terminations

Nom Sing Nom Plu Inst Plu Loc Plu Fem มเมิ: มเมเช มเมิเชี มเมิเชี

123 Masculine and Feminine bases in अस् lengthen the आ in Nom Sing

Thus चन्द्रमा: from चन्द्रमस् , सुमना: (Masc and Fem ) from सुमनम् The Neuter is सुमन:

- 124 Bases ending in the suffixes દ્વ, મિન્ and વિન્ show the following peculiarities
- α The final न is dropped, and the द is lengthened in Noin Sing Masc Thus धनी from धनिन्
- b The final न is dropped in Nom Acc and (optionally) Voc Sing Neuter धनि (or धनिन in Vocative)
- c The इ is lengthened in Nom Acc and Voc. Plu Neuter धनीनि
- d The न is dropped before consonantal terminations -धनिसः, धनिष
- e The Feminines of bases of this kind are formed by the addition of the feminine suffix दे; धनिनी (declined like नदी)



#### B Changeable Bases.

125 Here there is a distinction between bases that have two different forms and bases that have three different forms.

#### a. Bases having two forms

126 These bases exhibit one form in Nom Ace, and Voc. Sing Nom Ace, and Voc. Dual and Nom and Voc. Plural Masculine and Feminino and in Nom Ace, and Voc. Pln Neuter They exhibit a different form in all the other cases. The former form (generally called the strong base) is distinguished from the latter (generally called the irral base) by the length ening of the penultimate vowel or by the insertion of a nasal before the final consonant.

Bases with two forms are classified as fellows-

(a) Participle bases in with a weak base the strong base is went the weak base well

acq Masculino and Nouter

Singular Dual Plural.

Nom षदन् भद्दी भदना
(Neu पदन) (Neu पदनी) (Neu पदिना)

Aoo. पद म्म् (पदन्) पदनी भदन (पदनी) (पदिना)

Inst	अदता	<b>अ</b> दक्याम्	अद्दि:
Dat.	ઋદ્રતે	<b>अ</b> ६क्चाम्	अद्झ्यः
$\mathbf{A}\mathbf{bl}$	<b>અ</b> દત:	ઋદક્ષાામ્	अद्झ्य:
$\operatorname{Gen}$	<b>અ</b> દત:	<b>ઝ</b> ારતો:	<b>ઝ</b> દતામ્
Loc	अदित	ઋદ્તો:	<b>અ</b> દત્સુ
$\mathbf{Voc}$	अदन्	<b>ઝ</b> દન્તૌ	<b>अदन्त</b> :
	(ઋદત્)	(ઋદતી)	(ऋदन्ति)

127 In Participles derived from roots of the first, fourth and tenth classes, as also from causal, desiderative and nominal verbs, a न is inserted before the final त of the base, in Nom Acc and Voc Dual Neuter Hence, in these three cases, बोधनो (from बुध, first class), चोरवलो (from बुध, tenth class). बोधवलो (causal form of बुध)

128 न् is optionally inserted in Participle bases of roots of the 6th class, and of roots in आ of the 2nd class, as also in future Participles in स्थत् Hence तुद्ती or तुद्ती (from तुद् 6th class), दास्यती or दास्यती (future Participle)

129 No न is inserted in the Participle bases of roots belonging to the remaining classes of verbs Hence अदती (from अद 2nd class), ददती (from दा 3rd class).

130 The feminine form of bases of this class is formed by the addition of द a न being inserted according to the same rules as govern the insertion of न in certain cases of the Neutor Hence सोधन्ती (fem of दोधन) अदती (fem. of अदत्) दाध्यती or दाध्यन्ती (fem of दाध्यत्) These bases are declined like नदी

131 Participle bases in an derived from roots of the third class (and also enter enter the test and there) have no strong base, but are declined exactly like unchangeable bases in a Honce eqq (Participle of & 3rd class) forms eqq (Non. Sing) equip (Acc. Sing) etc.

b हरत (adj) is declined like પડ્ત (see above 129) hence Noin Sing Masa હૃદન Aca हरता, Noin Dual New હૃદની Ferminie base हरती

с. нъд (adj ) is declined as follows, in Mase and Nouter

Sıngular	Dunl.	Plural
Nem सम्रान्	मदाली	सहास
(Neu. Hrq)	(Neu महती)	(Neu सद्दास्ति)
Асс. нъичи	मकान्दी	महत
(Хеч нъд)	(Neu HEAT)	(Nou મદાન્તિ)

Inst. सहता सहदुन्याम् सहद्गि: Dat. सहते etc. etc.

Fem. base usal

132. d Bases ending in Hq and qq

These bases are declined like the participle bases in sig, with the one difference that the vowel is lengthened in Nom Sing Masc.

## भीभत्; विद्यावत् Masculine

	Sing	Dual	Plu.
Nom	<b>ધી</b> માન્	घीसन्ती	घीसन्तः
	વિદ્યાધાન્	विद्यावन्ती	विद्यावन्तः
Acc	धीमन्तम्	घीमन्ती	धीसत:
	विद्यावन्तम्	विद्यावन्ती	विद्यावत:
Inst	<b>घो</b> सता	घीमद्ग्याम्	धोमिद्धः
	વિદ્યાવતા	विद्यावदुभ्याम्	विद्याविद्य:
	etc.	${f etc}$	etc.
		Neuter.	
	Sıngular.	Dual	Plural
Nom	<b>ધી</b> મત્	<b>ધીમ</b> તી	<b>घो</b> मन्ति
	विद्यावत्	વિદ્યાવતી	विद्यावन्ति
	Fem bases	धीसती ; विद्या	વતો

133 भवत् as participle ('being') is declined like अदत्, but when used as a pronoun ('your

Honour) it forms Nom Mase Sing Haid (like facilate) The Feminine of Had vour Honour is Had of Had being Ham)

174 e faun how much and sun so much are declined like fuging

#### Masculine.

	Singular	Dunl.	Plural
Nom	कियान्	कियन्ती	किय १
Acc.	विधन्तम्	વિત્યનો	कियत

135 f Comparative Bases in यम्

These bases are comparative form of Nadjectives

#### नरीयम् (comparative of गुद् )

#### Masculine

5	Singular	Dunl	Plural
Nom.	गरीयान्	<b>ન</b> રીવ <b>ન</b> ો	વરીયાં
A.cc.	<b>નરીયાં</b> કન્	गरीयसि	નરીયલ
Inst.	गरीयसा	गरीयोग्याम्	वरीयोमि
Dat.	<b>ન</b> રીયમે	गरीयोभ्याम्	वरीयोभ्य
Abl.	<b>નરીય</b> લ	गरीयोभ्याम्	गरीयोम्य
Gen	<b>ન</b> રીયસ	નરીયહો	ગરોયલામ્
Loc.	<b>ગરીયલિ</b>	गरीयमी	ગરીય સ
Voc.	हे गरीयन्	🕏 गरीयांची	🕏 गरीयांच

The Neuter is like the Masculine, with the exception of the Nominatives Vocatives and Accusatives

Singular. Dual Plural ગરીય: ગરીયલી ગરીયાંલિ

The Feminine is ग्रीयसी, it is declined like

136 g Bases in He and ge immediately preceded by a consonant

To this class belong आत्मन् (m), यज्पन् (m), मह्मन् (n), पर्वन् (n)

137 The strong base is marked by the lengthening of the penultimate vowel, the weak base drops the  $\mathbf{q}$  before consonantal terminations

### **ઝાલન્**

	Singular.	Dual	Plural
Nom.	<b>ઝા</b> ભા	<b>ઝાત્માનો</b>	ઝાલાન:
Acc	ત્રાભાનમ્	<b>ઝા</b> ભાની	ગ્રાલ <b>ન</b> :
Inst	<b>ઝાલના</b>	<b>ઝાલમ્યા</b> મ્	आलमि:
Dat	ત્રાલન	<b>ઋાભ</b> મ્યામ્	श्रालस्य :
Abl	ત્રાભન:	<b>ત્રાત્મ</b> યામ્	आत्मभ्य :
Gen	ત્રાભન:	ત્રાભનો:	ત્રાલનામ્
Loc	ત્રાત્મ <b>િ</b>	<b>ત્રાભનો</b> :	<b>ઝાલ</b> ાનુ
Voc.	हे आसन्	हे आसानी	हे श्राकान:

138 The Noin Ace and Vec Singular Dual and Plural of มะเศ are as follows—มะเ พระทิ มะเก็จ

#### b Bases having three forms

139 In this class each base appears in three different forms which may be called the strong the middle nod the iccul base. The strong base appears in the same cases in which it oppears in bases with two forms (see above 126) the middle base before terminations beginning with a consonant—the weak base in the remaining cases. In Neuter bases of this class Nom Ace, and Voc. Singular have the middle base Nom Ace, and Voc. Dual the weak base.

140 a Bases in सन् and वन् preceded by a snwel and bases in धन् such as मीमन् (f) राजन् (m) तथन् (in) नामन् (n)

The strong base lengthens the vowel the middle base drops the \( \pi \) the weak base drops the penultimate \( \pi \) The \( \pi \) is also dropped in \( \cap \) Singular

		रै।जन्	
	Singular	Dual	Plural
Nom	41511	राजानी	राजान
Acc.	राजानस्	राजानी	राज
Inst.	ব্যস্থা	राजभ्याम्	राजभि

Dat	<b>રા</b> ગ્રે	राजभ्याम्	राज•य∶
Abl	राज्ञ:	<b>રા</b> जस्थाम्	राजभ्य'
$\operatorname{Gen}$	राज्ञ:	राज्ञी:	राभ्राम्
$\mathbf{Loc}$	राजि (or	राजनि) राज्ञी:	<b>ા</b> ગસુ
Voc s	् इ राजन्	हे राजानी	हे राजान:
77.7	,	9 1 1	111 9

Feminine base (13), declined like -3

नामन् forms नाम in Nom and Acc Singular, नाम or नामन् in Voc Sing, नामनी or नामी in Nom Acc and Voc Dual, नामानि in Nom Acc and Voc Plural

141 b A few bases in ત્રન, such as પૂષન and ત્રાંમન. and bases ending in દ્રન, exhibit the strong base in Nom Sing Masc only, while the middle base appears in the other strong cases. In the weak cases of દ્રન (where the ऋ is dropped) દ્ર changes to য় (and the য় does not change to য়, compare Rule 78)

	<b>৪</b> ৫ছন্		
	Sıngular	Plural	
Nom	<b>८</b> नह।	ध्वहण्:	
Acc	<mark>धत्रहण्म्</mark>	हनभ्र:	
Inst	६५५।	वृत्रहसि:	
$\operatorname{Dat}$	हनन्ने	<b>ट</b> नहभ्य:	
Abl	gaਸ਼:	<b>ट</b> नइस्य:	

Gen	€α <i>H</i>		<b>८</b> च्छाम्	
Loc	ealy or east		6444	
Voe	हें हबदन्		हें हब्रह्य	
142	с <b>म्ह्रन्</b> (m	) is declined	like ainq	but
takes to	or its weak b	aso ग्रन् Her	ice	
	Singular	Dual	Plural.	
Nom	म्ब	માની	2414	
Acc	म्बानस्	મ્લાનો	যুক	
Inst	ग्रना	म्बन्धाम्	ग्वभि '	
	etc.	etc.	etc.	
$\nabla_{oc.}$	हे अन्			
14	3 d યુવ <b>ન</b> ્	(m) has for it	s weak base	युन्
	Singular	Dual	Plural	
Nom	युवा	<b>લુવાની</b>	યુવાન	
Acc.	યુવાનમ્	યુવાની	যুক	
Inst.	যুদা	युषम्याम्	युविभ	
	etc.	etc.	etc.	
$\nabla_{oc.}$	हे युवम्			
1-	l4 ८ सधवन् (I	m) has for its	weak base	મધોન
	Singular	•	Plural	
Nom	संघवा		संघवान	
Acc.	<b>મધવા</b> મમ્		<b>નથોન</b>	

सथवसि

મધોના

145 f ਅਵਰ (n) takes ਅਫ਼: as its middle base, and also in Nom Acc and Voc Sing

	Sıngular	Dual	, Plural
Nom	<b>শ্ব</b> :	अफ्री 🛭 अह	नी अहानि
$\mathbf{Acc}$	<b>স</b> ह:	अझी 01 अह	नी अहानि
Inst	শ্বদ্ধা	)	<b>अहो</b> सि
$\operatorname{Dat}$	শ্ <del>ন</del>	अहीस्थाम्	<b>अहो</b> भ्य'
$\mathbf{A}$ bl	<b>শ</b> হ্ন:		अह <b>ोभ्य</b>
$\mathbf{Gen}$	정닭:		यक्नाम्
$\operatorname{Loc}$	अक्ति or अहिन	अक्री:	अह सु
$\nabla_{\mathbf{oc}}$	ਓੇ ⊲ਢ:	े हे अफ्री or हे :	प्रहनी हे अहानि

146 g पत्थन् (m) has the strong base पत्थान्, the middle base पश्चि, the weak base पश्च The Nom Sing takes स्, megularly

	Sıngular	Dual	Pluial
Nom	પન્થા:	पन्यानी	पन्थान:
$\mathbf{Acc}$	पत्थानम्	पन्थानी	પર્થ:
Inst	पथा	पश्चिम्यास्	पथिभि:
Dat	પથે	पविभ्याम्	पियभ्य:
$\mathbf{A}$ bl	પથ:	પ <b>ચિ</b> મ્યામ્	पश्चिभ्य:
Gen.	પથ:	પથો:	पथाम्
$\operatorname{Loc}$	પથિ	પથો:	પથિષુ
$\nabla$ oc	हे पन्था:	हे पन्थानी	हे पन्यानः

147 h Perfect Participle bases in at

The strong base terminates in वास् (which becomes वान् in Nom Sing Masc), the middle base in वत्, the weak base in द्य (for दस्)

# (ase (knowing) Masculine

	Singular Dual		Plural
Nom.	विद्यान्	विद्रांसी	વિદ્રાંસ
Acc.	विद्यांसम्	વિદ્રાસી	વિદુષ
Inst Dat.	વિદુષા વિદુષે	}_	विषक्ति विषद्भ्य
AbL	विदुष विदुष	विदद्स्याम्	विद्य <b>ः</b> विद्य
Gen	विदुष	)	વિદુવાન્
Loc.	વિદુધિ	विद्वा	વિદ્રભુ
Voc.	हे विदेश	हे विद्यासी	हे विद्रोस

#### Neuter

Singular Dual Plural
Nom Acc. Voc. 6449 [434] 648[4

The feminine base is formed by adding to the weak base—[934]

Where, in the formation of this participle,

जिन्सिनस् from गम्, चित्रावस् from क्ष the द्राड dropped before उष् Hence Inst Sing. जन्मुषा, चन्नुषा; Fem base जन्मुषी, चेन्नुषी

148 v Bases in ਅਬ੍ ( derived from the root ਅਬ੍ or ਅਬ੍ to move)

The strong base ends in अञ्च, the middle base in अच् If the अच् is preceded by य् or व् the weak base substitutes ईच् and जच् for यच् and वच् If अच् is preceded by another letter, the weak base is ईच्, but प्राच् and अवाच् remain unchanged in the weak base, and for तिर्मेच् there is substituted तिर्म्.

### Plural Masculine

Nom प्रत्यञ्चः अन्वञ्चः उद्घः प्राञ्चः तिर्धेञ्चः
Acc प्रतीचः अनूचः उदीचः प्राचः तिर्थः

Inst प्रत्यग्मः अन्वग्मः उद्गिकः प्राग्नः तिर्थग्मः
Gen प्रतीचाम् अनूचाम् उदीचाम् प्राचाम् तिर्थाम्

Loc प्रत्यञ्च अन्वज्ञ उदण्च प्राञ्च तिर्थेज्ञ

#### Neuter

	Singular	Dua	P	lural
Nom Acc Voc	મમ્યળ્	प्रतीर्घ	ते मर	যদ্বি
beninne for	เมา-หญิสโ	પ્યમુષી	<b>ક</b> ટીવી	प्राची
[ત <b>ે</b> વો				

#### Irregular declension

149 चयु water is used in the Plural only and forms Nom चाप, Acc चप linst चाहि Dat and Alil चनुष्य Gen चपाम् Loc चपु Voc चाप

унц is declined as foll ms-

	Singular	Dunl.	Plural
Nom	પુમાન્	पुमार्गे।	पुर्माम
Лес.	યુમાંમન્	યુમાંના	पुम
Inst.	पुमा	पुरभ्याम्	पुन्धि
Dat.	पुम	पुरभ्याम्	पुरस्य
Abl.	पुम	पुरभ्याम्	પુરુવા
Gen	पुम	पुमी	પુષાન્
Loc.	पुमि	पमी	पुस
Voc.	🕏 પુમન્	જે પુનાનો	🕏 પુમાંન

### ADJECTIVES.

### विश्रीष्ण

### Degrees of Comparison.

150 The Comparative and Superlative of adjectives are formed, either

By adding the suffices at and at to the weak or middle base of the adjective

पुर्ख · पुर्खतर · पुर्खतम

श्रीच · श्रीचतर श्रीचतम

बिल्लिन् बिल्लिन · · · विल्लिनम

सहत् सहत्तर · सहत्तम

विद्वत् विद्वत्तर · विद्वत्तम ·

Or

By adding the suffixes fan, and so Before these suffixes the final vowels of adjective bases are dropped

पाप · पापीयस् · पापिष्ठ स्वादु स्वादीयस् · स्वादिष्ठ

151 Adjectives formed with suffixes such as ह, મત્, વત્, વિન્ etc drop the entire suffix before ईयस् and ૬૪

बलवत् · बलीयस् · बलिष्ठ मतिमत् मतीयस् · मतिष्ठ 152. There are a number of frequently u ed comparatives and superlutives of this class which exhibit more or less irregular clumpes of the base. The following list comprises the more important ones—

<b>उ</b> क	<b>વ</b> રીયમ	वरिष्ठ
বিম	<b>ચે</b> પોયમ્	चिषिष्ठ
गुक्	<b>ગરીયમ્</b>	गरिष्ठ
दोर्घ	<b>દા</b> ધોયમ	द्राघिष्ठ
प्रयु	<b>પ્રયો</b> યમમ્	प्रचिष्ठ
प्रिय	प्रेयम्	<b>គឺ</b> ៥
धदु	भूयम्	મૂચિષ્ઠ
गदु	<b>ન્</b> યદ્દીયમ્	<b>ન્ય</b> દ્દિષ્ઠ
યુવન્	<b>વ</b> વીયન્(	યવિષ્ઠ
हर	वर्धीयम्	યપિક
<b>બ્યિ</b> (	म्प्रेयम्	क्यविष्ठ

Note also the following comparatives and superlatives which have no corresponding base in the positive.

ચેવન્	त्रेष्ठ
<b>ખાવર્ધ્</b>	च्चेष्ठ
<b>ને</b> રીયન્	નેદિષ્ઠ
વાનીયમ્	વાનિક

Regarding the declension of the comparatives in 144 see Rule 13:

## NUMERALS

### मंख्यावाचन शब्द।

## 153 CARDINALS

	Masc	Fem	Neu	
1	૧ પ⇔ા:	एका	<b>પ્</b> લામ્	(Base van)
2	२ ही	द्वे	हे	(Base fs)
3	३ तयः	તિસ્ર :	<b>ત્રી</b> િષ	(Base (a)
4	४ चलारः	चतस्रः	चलानि	t (Base चतुर्)
5	પૂ પદ્ય	•	***	(Base ৸ৠ <b>ન্</b> )
6.	६ षट्		•••	(Base uu)
7.	૭ સપ્ત		•••	(Bàse <b>सप्तन्)</b>
8	८ अष्टी	ત્રુષ્ટ <i></i>		(Base শ्रष्टन्)
9	દ નવ	•		(Base नवन्)
10	१० दश	•••	•	(Base દ્રશન્)
11	११ एकाद्य	•	•	(Base <b>હ</b> ન + <b>દયન્</b> )
12	१२ दाद्ध		18	१८ अष्टाद्य
13	१३ तयोदश	:	19	१८ जनविंशति:
14	१४ चतुद्ध		√,	(एकोनविंशति:)
15	१५ पञ्चदम		· 20	२० विंशति:
16	१६ षोड्य		21	२१ एकविंग्रति:
17	१७ सप्तदय		22	२२ दाविंग्रति:

23	२३ पयोधिमति <sup>1</sup>	13   ४४ वयस्वान्मिस्
24	28 वर्णावमाप	(विचल्यारिमस्)
25	२५ पथिवगति	।। ४४ चतुपत्थारिमस्
26	३६ घड्षिमति	१८ ४४ वयस्यान्गत्
27	รว หมโจมให	१७ ४४ घटचत्वारिंगत्
_8	३८ घटावियति	47 ४० मधनलास्मित्
29	२८ भवधिगति	18 ४८ यहासलारि
_	क्तविगरी ।	शत् (घटचावारिगत्)
	(पकोनिधगत्) (	49 ४८ मधनत्वारिमा
30	∌ विश्व	क्षत्रवाग <b>्</b>
31	ng प्रकासगार विकास	(एकोनय बागत्)
- •	•	50 ५ वज्रागत्
32	<b>७० श</b> ियात्	51 पृश् प्रकायभागत
33	∎∎ पर्याध्यमस्	
34	∌ष्ठ चतुर्विभरी	১৯
35	<b></b>	•
		57 ४३ मय यतामत् (निषयामस्)
36	३६ पट्विगस्	
37	३० मस्यिंगन्	54 યુષ્ટ ધતુપતાગત્
38	∌८ प्रशंबिंगत्	55 प्रमुख्यप्रधागत्
39	<b>इ</b> ८ स्विथियत्	56 ४६ पद्यक्षागत्
	कमधेत्वानिगत्	57 ৭০ মন্দ্রাগ্র
	(एकोनचलारिंगस्)	58 યુદ્ર પટાપદ્યાગલ
40	४० चत्वारि <b>श</b> स्	(ચદયલાગત્)
41	४१ एक चत्यास्मित्	59 ५८ नवपश्चरगत्
43	_	ক্রন্দৃষ্টি
,-	(दिचलारिमत्)	(પત્રોનવર્ષિ
		-

G

60	<b>દ્</b> ૦ ષષ્ટિ:	79. ૭૮ નવસપ્તતિ:		
61	<b>६१ एक्षप्रिः</b>	जनाशीतः		
62	६२ वाषिः	(પ્લોનામીતિ:)		
02	(हिषष्टि:)	80. 🖙 ઋશીતિ'		
63.	६३ चय:षष्टिः	81. ८१ एकाशीतिः		
	(বিদ্বষ্টি:)	82. દર દ્યામીતિ:		
64	६४ चतुःषिः	83 દરૂ ત્યુશીતિ:		
65	દ્ધ પત્રુષષ્ટિ:	84 ८8 चतुरभौति'		
66	દ્દ્ ષદ્ષષ્ટિ:	85 દ્રષ્ પદ્માશીતિ:		
67	<b>૬૭ સપ્ત</b> ષિટ:	86 ८ <sub>६</sub> षडग्रीति:		
68	<sub>६</sub> ८ ଅନ୍ତାଜନ୍ତି:	87 🖒 स्व सप्ताभीतिः		
	(ઝ્રષ્ટ્રલિટ:)	88. ८८ अष्टाशीति:		
69	<b>ક્</b> થ નવબસિ:	89. ८६ नवाशीतिः		
	અનસપ્રતિ:	ઝનનવતિ:		
	(एकोनसप्ततिः)	(૫નોનનવતિઃ)		
70	૭૦ સપ્તતિ:	90. ૮૦ નવતિ:		
71	७१ एकासप्ततिः	91. દર્ પ્લાનવતિ:		
72	७२ हासप्ततिः	92 દર દાનવતિ:		
,	(हिससित:)	(द्विनवति:)		
73	, ৩३ चय:सप्ततिः	93. હરૂ સ્થોનવતિ:		
	(चिसप्तति:)	(ત્રિનવતિ:)		
74	૭૪ વતુ:સપ્તતિ:	94 હ8 चતુર્વવતિ:		
<b>7</b> 5	૭૫ પદ્મસપ્તિ:	95 દ્યૂ પદ્મનવતિ:		
<b>7</b> 6	७६ षट्सप्तति:	96 હક્ બસવતિ:		
77	<i>૭૭</i> સપ્તસતિ:	97		
<b>7</b> 8	૭૦ ત્રષ્ટાસપ્તતિ:	98 ८८ अष्टानवतिः		
	(ઋષ્ટમપ્રતિ:)	क्षि गारिक (अष्टनवितः)		
	78 95 381446: 98 25 381996: (38446:) (38446:) (38446:) (38646:) (38646:) (38646:) (38646:)			
	11 2	1 11		

99	ce nanah	111 ૧૧૧ પકાદમા
	क्तनगतम्	, धिर्फा गतम्
	(एकोनगतम्)	120 १३० विशस्यधियाँ
100	१०० अत्स	) ગતમ્
	(एकमतम)	130 १३० विगदिधिको
101	१०१ पकाधिक	<b>યત</b> ન્
	गतम् एकाधिक	140 १४० चत्वारिम
	गतम्	द्रधिक गतम्
102.	१०२ मधिक गतम्	150 १५० पश्चागदधिकी
103	१०॥ स्युधिकं	<b>ગ</b> તન્
	ग्रसम	160 १५० परःवधिक
104	१०४ चतुरिक	गतम्
	गसम्	170 <b>१००</b> सप्तत्वधिक
105	ય∙પ્ર પજાધિર્જા	ગતમ્
, , ,	शतम् .	180 १८० पगीत्यधिक
106		गतम्
100	• •	190 १८० नवस्यधिक
	ગતમ્	ગંલમ્
107	१•० मप्ताधिकं	200 २०० विश्वसम्—
	ગતન્	दे गत
108	१•८ पटाधिक	300 १•• विभवम्—
	ગતમ્	चीण गतानि
109	१०८ नयाधिर्ष	400 ห•• สุดมูนศุ
	ગતમ્	चत्वारि ग्रहानि
110	११•दगाधिक	500 นุ•• นซุทิสษุ
	મતન	पश्च गतानि

600	€00	ષદ્યતન્	1000.१००० ६स भतानि
		ષદ્ મતાનિ	सहस्रम्
700	900	લક્ષયતમ્	2000 २००० हि सहस्रे
		સપ્ત મતાનિ	3000 ३००० चीिख
800	500	ઋષ્ટમતર્ભ	<b>સ</b> દ્રસાર્ <u>યિ</u>
		ઋષ્ટ થતાનિ	10,000 १०००० ઋયુતમ્
900	٥ ٥ ع	નવયતમ્	100,000 १०००० त्तस्
		नव भतानि	10000000 १००००००कोटि:

### Declension of Cardinals.

154 ven as meaning 'one' necessarily is singular, but it also forms a plural which has the sense of 'some' It is declined throughout like us (Rule 169)

### Singular.

	Masc	$\mathbf{Fem}$	Neut.
Nom.	<b>५</b> का:	एका	<b>પ</b> વા <b>ન્</b>
Acc.	<b>પ</b> વાસ્	<b>एका</b> म्	<b>પ</b> વા <b>ન્</b>
Inst	<b>પ</b> વો <b>ન</b>	एकथा	<b>પ્</b> વોન
Dat	પવ <del>ા સ</del>	<b>પ</b> વાસ્થે	एक स्मे
$\mathbf{A}\mathbf{bl}$	, एकस्सात्	एकस्या:	एकस्म≀त्
Gen	एवास्य	एकस्या:	एक <del>स्</del> थ
Loc	<b>एकस्मिन्</b>	<b>एकस्याम्</b>	<b>પ</b> વાસ્ત્રિન્
Voc.	हे एक	हे एकी	हे एक

#### Plural

	Masc.	<b>F</b> em	Neut
Nom	<b>एड</b>	ক্ষা	তক্ষাবি
Acc	પક્ષાન્	चका	বহাবি
Inst	चर्चे	वकामि	ag
Dat	वक्रभव	वकाभी	वक्रम
Abl	वहेभ्य	वय ।ध्य	वक्रभ्य
Gen	क्षेत्रम्	णकामाम्	បធ៌ថ្ន
Loc.	<b>च</b> क्ष्	घकाशु	<b>७</b> क्षाम्
Voc.	है पर्दे	ई परा	हे एका

#### fe necessarily is dual and is declined as 155 follon n-

	אותיכ.	rem	\cut
You	से	È	8
Acc.	ŤI	5	5
Inst Dat Abl	द्याभ्याम्	द्राभ्याम्	दाभ्याम्
Gen. Loc.	इयो	दयो	दर्यो
Voc.	र हो	48	τt
156 ফি			

	Mase,	Իրտ	Neut
Nom	त्रय	โรน	নীবি
Acc.	यीन्	โสน	वीचि
Inst.	विभि	বিয়াম	विभि
Dat	चिम्य	तिसभ्य	विभ्यः

Abl	तिभ्य:	तिस्ट स्य :	वि <b>∗</b> य :
Gen	ત્ર <b>યા</b> ષામ્	તિસ્થામ	ત્રયા <b>વા</b> ામ્
Loc.	ત્રિષ્	તિસ્થ	โลตุ
Voc.	हे <b>तय</b> :	हे तिस्र:	રું ફેવોિ(ય:
157.	चतुर्		

	Masc.	F'em.	Neut.
Nom	चलार:	चतस्र :	चलारि
$\mathbf{Acc}$	<b>चतु</b> रः	चतस्रः	<b>વ</b> ાવિ
Inst.	વતુર્ધિ:	चतस्रभि:	વતુર્ <mark>યિ:</mark>
Dat.	चतुभ्यः:	चतस्थ्य:	चतुभ्यः
Abl.	चतुभ्य:	चतस्थः	चतु•यः
Gen.	<b>વતુ</b> ર્જામ્	चतस्रणाम्	<b>વતુર્</b> થીમ્
Loc	चतुर्षु	चतस्रषु	चतुषु
Voc.	हे चलार:	हे चतस्रः	हे चलारि

158 60 षष् **ઝ**ષ્ટન્ પેસ્રન ત્રશી or ત્રહ Nom षद ૫ેશ્વ अर्थी or अर Acc षट् ૫ઇ પજ્રમિ: षड्सि: Inst अष्टमि: or अष्टामिः Dat षड्भ्यः अष्टस्य: or अष्टास्य: पश्चस्य:  $\mathbf{A}\mathbf{bl}$ पश्चभ्य: षर्ध्यः अष्टस्यः Ol अष्टास्यः Gen पञ्चानीम् षसाम् अष्टानाम् Loc પજ્ઞનુ षट्स ગ્રષ્ટસુ or ગ્રષ્ટાસ हे अथो or हे अथ हे वट् Voc हे ५घ

161 The declension of দস্ত দু নার সংগ্ is the same in all the three genders মন্ লবন, হয়শূ and compounds with হয়ন্—ছেলাহেগন্ etc.—are declined like দ্বাৰ

162 विश्वति पष्टि, सप्तति, पश्चीति, त्रविति, स्वीटि गाठ declined as feminine bases in द्र (1 c like मिति) विश्वत् and other cardinals terminating in त् are declined like femining lings

163 The use of the cardinals from twents up to mucty nine as adjectives qualifying substantives is illustrated by the following examples—

વિંગતિલ્લા twenty horses વિંગતા પછે with twenty horses. પરિ મિગલ sixty children

पष्ट भिश्नाम् of sixty children

But they may also be used as nouns taking the numbered noun as a dependent gentive-

વિગતિન્દ્રાનાન્ twonty horses. વિગતા પ્રવાનાન્ with twonty horses.

पष्टि गिगूनाम् sixty children

When used as substantives these cardinals can be used in the Dual or Plural—na range fune mineties i o nine times ninety = 810 [sinal two 'thirties' = 60

164 MAH and HEHH, and higher numbers formed with these two ENAH etc are declined as neuter bases in A, and are treated either as adjectives taking the same case as the things numbered, or as nouns taking the numbered noun as a dependent genitive

મતં દાસી: (Acc) or મતં દાસીનામ્ a hundred slavemaids

भतेन दासीभः or भतेन दासीनाम् with a hundred slave-maids.

### 165 Ordinals

Maso.	Fem	Neu.
нан	нані	भयसम् Tho first
િક લીય •	દિતીયા	Galun The second.
<b>હ</b> તીય	લતીયા	enlay The third.
થ <b>ા</b> વે.	પતથી	<b>વ</b> હર્ષનું )
n{\}4	તુરીયા	alan The fourth.
तुर्य'	तुर्या	તુર્વમ
<b>प</b> ०सम	પશ્ચમી	प्रवसम् The fifth.
पष्ठ'	पष्ठी	usy The sixth.
484	<b>સપ્તમી</b>	सप्तमम् The seventh.
યદમ	ષ્યષ્ટની	wenn The eighth.
નવમ	નવમી	nany The ninth.
दयम	દયમી	दयसम् The tenth
<b>एकादम</b>	एकादगी	પદ્માદ્રતાનુ The eleventh.
दादय	दादगी	दाद्यम् The twelfth
વ્યોદય	લવોદગી	अयोदयम् The thirteenth
चतुद्य	<b>વ</b> હુર્યી	વતુર્વમન્ The fourteenth
પજાદય	पश्चदगी	पश्चन्यम् The fifteenth
पीड्य	પો <b>ક</b> થી	पोड्यम् The sixteenth
સપ્તદ્વ	સતદયી	નાત્રમ્ The seventeenth.
મદાદય	મદાદ્યી	પ્રદાવમાં The eighteenth.
10	-	•

जनविंगः:	जनविंशी	जानविश	म् ो
जनविश्रतितमः	<b>जनविं</b> शतित	મી	The nineteenth.
	প্র	नविभति	તમમ્)
વિંમ:	શ્રી	થમ્	The twentieth.
વિંચતિતમ:	विंখतितमी	વિંમ્યતિ	તમમ્∫
ત્રિંથ:	મૌ	થમ્	The thirtieth
त्रिंथत्तमः	મી	સમ્	) Ino blan bloth
चलारिशः	भी	યામ્	The fortieth
चलारिंशत्तम:	मी	સમ્	
५०च। भत्तमः	भी	સમ્	The fiftieth
ષષ્ટિતમ:			The sixtieth.
<b>પ</b> નાષષ્ટિત <b>મ</b> ઃ	1		The sixty-first.
<b>પ</b> ભષષ્ટ:	}		THO SIATY HIST
સપ્તતિતમ:			The seventieth.
एकसप्ततितस:	1		The seventy-first
<b>एकासप्त</b> :	ſ		240 Sovering Hist
ત્રમોતિતમ!			The eightieth
एकाशीतितम:			The eighty-first.
नवतितमः			The ninetieth
एकनविततेम:			The ninety-first
ચતતમ:			The hundredth
एकश्ततम:		$\mathbf{T}$ he	hundred and first
संइस्रतमः			The thousandth.

## 166 Numerical Adverbs and other Derivatives

યકાવ્	once		ण्कभा,	in one way
ft,	twice		दिधा	in two ways
<b>वि</b> ',	thrice		বিধা	in three ways
चतुः	four times		चतुधा	m four ways
पञ्चलख	five times		पञ्चभा	m five ways.
<b>५८</b> क्ष	six times		पीडा ल	पद्धा
		te		in six ways.
				•

167 ह्यम्, त pair चयम् or सभी a triad चतुर्थम् or चतुर्थो त tetrad पञ्चनयम् or पञ्चनयो, a pentad &c.

# Pronouns and Pronominal Adjectives.

# सवना**मन्**

168. The term trained is generally rendered by 'Pronoun', but its meaning is wider in as much as it comprises not only what are called 'Pronouns' in western Grammar, but also a number of words which western Grammar would class as adjectives rather than as Pronouns but which in Sanskrit are classed with the 'Pronouns' proper for the reason that they share with the latter certain peculiarities of declension

### A. Pronominal Adjectives.

- 169 There are two distinct groups of these 'Pronominal Adjectives'
- (a) The group beginning with 43, of which the most important members are the following

स्व	• •	इतर
বিশ্ব	•••	વાત•
<b>५कत</b> €		વાતમ
<b>પ</b> વાત <b>ન</b>		<b>ड</b> भ

षम्य प्रमातः चभय सम

The above words are declined as follows-

### ud-All.

### Masculine.

	Singular	Dual	Plural
Nom	सर्वे'	सर्वी	सर्वे
Acc,	<b>નવે</b> મ્	मर्वे	सवान्
Inst.	<b>भवें</b> प	सवाभ्याम्	सर्वे
Dat	<b>નવેં</b> નો	सवाभ्याम्	सव+दे
Abl	<b>નવેં</b> <del>ધા</del> ાત્	<b>भवी</b> भ्याम्	નવેંમ્ય
Gen	સર્વે મ્ય	<b>લવ</b> વો	सर्वेपाम्
Loc.	<b>મર્વે</b> <del>આ</del> ન્	<b>લ</b> ર્વયો	सर्वेषु
Voc.	🕏 सर्व	हे सर्वी	हे सर्वे

	Fe	סווווומו	
	Singular	Dual	Plural
Nom	सर्वा	सर्वे '	સર્વા
Acc.	<b>નવોં મ્</b>	सर्वे	<b>ન</b> ર્વા
Inst.	સવૈયા	<b>धर्वा</b> स्याम्	<b>નવી</b> મિ
Dat	<b>નવેં સ્ટે</b>	<b>चर्वा</b> स्याम्	सर्वा स्य
Abl	ન લેપના	सर्वोन्याम्	सर्वा स्य
Gen	<b>सर्वध्या</b>	સવૈયો	<b>ધર્વા</b> સામ્

Loc.	સ <sup>વે</sup> સ્યાન્	सर्वयो:	<b>સ</b> ર્વાસ
Voc.	हे सर्वे	हे सर्वे	हे सर्वाः
	N	Veuter	
	Singular.	Dual.	Plural.

	Singular.	Dual.	Plural.
Nom.	સ <b>વ</b> ેમ્	સર્વ	સર્વાષિ
Acc	सर्वम्	સર્વે	<b>સ</b> વી ગિ
$\nabla$ oc	हे सव	हे सर्वे	हे सर्वाणि

The remaining cases as in the Masculine

170 अन्य, अन्यतर, इतर, कतर and कतम form the Nom Acc and Voc Sing Neuter by the addition of त् (instead of म्) अन्यत्, इतरत् etc उमाड used in the Dual only उमी, उमे, उमे etc उमय: is used in the Singul and Plural only, and forms the Nom Singul Fem उमयी मुम्म is declined like सर्व only if it means 'all' if it means 'equal' or 'even' it follows नर

171 (b) The group beginning with us and comprising the following words

પૂર્વ		ઋપર
<b>પ</b> •	••	<b>अ</b> धर
<b>স্ব</b> ৰ	•••	स्व
दिचिष	•••	અન્ત•
उत्तर		

- a. These words are declined like सर्व but they may take the ordinary forms of bases in स (नर) in Abl and Loc. Sing Masc. and in Nom Plu. Masc. hence पूर्वसात् and पूर्वात् पूर्वाञ्चन् and पूर्वा, पूर्वाञ्चन् and पूर्वा, पूर्वाञ्चन्
- b cfus is declined like us only when it means 'south or right when it means clever it follows at when not meaning own but 'wealth or 'kinsman follows at, and so does unit when not meaning either outer or lower.
- c. When पूर्व etc. do not express a relation in time or space they are declined like नर so e.g जनता कुर्द (where चन्नर is used as a mere name)

# B Pronouns proper.

### Personal Pronouns.

## 173 не ог жине I

	Sıngular	Dual	Plural
Nom	अहम्	ત્રાવા <b>મ્</b>	वयम्
Acc	मोम् or मा	आवाम् or नी	अस्मान् 01 <b>नः</b>
Inst	सथा	ઝાવામ્યામ્	असामिः
Dat.	भह्मभ् or मे	त्रावाभ्याम् or नी	अस्मस्यम् or नः
Abl	મવ્	ઝાવ <del>ા</del> મ્યામ્	<b>अस्म</b> त्
Gen	मम or मे	આવયો: or નો	अस्माकाम् or नः
Loc.	મયિ	ત્રાવયો :	ઋધ્યાસુ

## 174 लड् or युषाड् Thou.

	Singular.	Dual	Plural.
Nom	ત્વમ્	યુવામ્	યૂયમ્
$\mathbf{A}.\mathbf{cc}$	ત્વામ્ or ત્યા	યુવામ્ or વામ્	युषान् or वः
Inst	ત્વયા	યુવામ્યામ્	युषासि:
Dat	तुभ्यम् or ते	युवाभ्याम् <sup>or</sup> वाम्	युषास्थम् or व:
Abl	<b>લ</b> ત્	યુવામ્યામ્	યુષ્મત્
Gen.	तव or ते	युवयो: or वाम्	युषाकम् or <b>वः</b>
Loc.	त्वयि	યુવયી:	યુ <b>વાન્તુ</b>

a. The short forms मा, मे, नौ, म, खा, से, वाम् य, are never used at the beginning of a sen tence, nor can they be followed by such particles as च वा एवं

Honorific Pronoun of the Second Person.

175 भवत्—Yout Honour Your Worship

Now Sug Han4 Hani

भवान् is declined like धीसत्, भवती like नदीः

## Demonstrative Pronouns.

176. as That or He. (She; it).

## Masculine.

	Singular.	Dual.	Plural.
Nom.	स:	તૌ	ते
Acc.	તમ્	ती	તા <b>ન્</b>
Inst	તે <b>ન</b>	તામ્યામ્	तै:
Dat.	તસ્ત્રી	તામ્યામ્	तेभ्य:
Abl	તસ્માત્	તામ્યામ્	तेभ्य:
Gen	તસ્ત્ર	તયી:	તેબામ્
Loc.	તસ્મિન્	તયો:	તેષુ

### Feminine.

	Singular.	Dual.	Plural.
Nom.	स्रा	ते	તાઃ
Acc.	તામ્	ते	તા:
Inst	તયા	તાસ્યામ્	તામિ:
Dat	તસ્થૈ	ताभ्याम्	तास्य:
Abl.	તસ્ત્રા:	તામ્યામ્	ताभ्यः
Gen.	તસ્યા:	તથી:	તાસામ્
Loc.	તસ્ત્રામ્	તયો:	વા <b>ત્ર</b>

Neuter

The same as the Masculine except in the following cases—

	Singular	Dual	Plural
Nom	तत्	त	กเค
Acq	तस्	ਬੇ	લાનિ

#### 177 ung-This

#### Masculine

	Singular	Dunk	Plural.
Nom	एष	पती	ਰਹੀ -
Acc.	<b>પત</b> મ્	पती	<b>પતાન્</b>
Inst.	<b>પ</b> તૈન	पताभ्याम्	<b>ঘ</b> নী
Dat.	<b>પત્તની</b>	पताभ्याम्	पतेभ्यः
АЫ	પતનાત્	पताभ्याम्	एतेभ्य
Gen	<b>एत</b> स्य	પતવો	<b>एति</b> पान्
Loc,	<b>પતિ</b> માન્	पतवी	परीषु

#### Femmine.

Singular	Dual,	Plural
एपा	परी	पता'
પતામ્	<b>प</b> री	पता
पतय।	पताभ्याम्	पताभि;
	ष्पा पताम्	एपा पर्ते एताम् एते

04
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### PRONOUNS.

$\operatorname{Dat}$	<b>પતસ્ત્રે</b>	<b>पता</b> स्याम्	<b>पतास्य</b> :
Abl.	<b>પત</b> સ્થા:	एताव्याम्	<b>एतास्य</b> :
Gen.	<b>ए</b> तस्थाः	एतयो:	<b>ए</b> तासॉम्
Loc.	<b>પતસ્થા</b> મ	<b>પતયો</b> :	<b>પતાસુ</b>

## Neuter.

The same as the Masculine except in the following cases

	Singular.	Dual.	Plural.
Nom.	<b>ए</b> तत्	પતે	<b>पता</b> नि
Acc.	<b>ए</b> तत्	પતે	<b>पता</b> नि

## 178. द्र्म This.

## Masculine.

gular.	Dual	Plural.
<del>(</del>	द्रभी	દ્રમે
<b>ન</b>	द्रसी	इमान्
ન	<b>ઝા</b> મ્યામ્	एभि:
	<b>જાાન્યા</b> મ્	एभ्य:
ાત્	<b>અા</b> ન્યાન્	एभ्य:
I	<b>ઋનયો</b>	પવાન્
र्भन्	ञ्चनयो;	<b>८</b> ष
	gular. t t uq sk <b>q</b>	त् द्रमी त् द्रमी त श्राम्याम् श्राम्याम् शात् श्राम्याम् श्रनयो

	Singular	Dual	Plaral.
Nom	ક્યમ્	इमे	इसा
Acc.	ક્લાન્	इम	इमा
Inst.	<b>पन्या</b>	पाभ्याम्	પામિ
Dat.	चम्पी	भाभ्याम्	भाष
АЫ	યમ્યા	पाभ्याम्	चाभ्य
Gen.	भस्या	<b>પન</b> થી	<b>પા</b> નાન્
Loc.	<b>પ</b> ્રમ્યામ્	પનવો	માહ

#### Nonter

The same as the Masculine, except in the following cases-

	Singular	Dual	Plural
Nom	દ્રદર્ભ	इमे	इमानि
Acc.	<b>૧</b> ૯મ્	इमे	इसानि

179 When une and seem a second sontence refer to an une and seem in an immediately preceding sentence, used is substituted for the une and seem in the second sontence, in the following cases—

Sin	gu	nı

	Maso.	r'em.	Nout
Aoc,	પનમ્	ળ્યામ્	યનત્
Inst.	પનેન	ण्नया	<b>પ</b> નેન

ſ

## Dual,

 Masc.
 Fem.
 Neu.

 Acc.
 एनी
 एने
 एने

 Gen. Loc.
 एनयी:
 एनयी:
 एनयी:

## Plural.

	Masc.	Fem.	Neu	i.
Acc.	<b>एनान्</b>	પના:	પના	न
અનેન	વ્યાવા <b>ર</b> પા <b>ન</b> ધીતન્,	एनं छन्दे	ડિધ્યાપય	ञ्चनयो:
પવિતં કાલ	म्, एनयो: प्र <mark>मूतं स्</mark> व	મ્		1

180 अद**म्** That

### Masculine.

	Singular.	Dual.	Plural.
Nom	અસૌ	ઋનૃ	त्रभी
Acc.	<sup>ખ્ર</sup> સ્તૃ	ઋ <del>ન</del> ૂ	ઋ્નૃન્
Inst	<b>ઝ</b> ાનુ	<b>ઝ</b> મુન્યાન્	એમો <b>મિ:</b>
Dat.	<b>ઝ</b> મુપ	<b>ઝ</b> લું સ્થાન્	अ <b>भो</b> स्य:
Abl	<b>ઝ</b> ાનુ	<b>ઝ</b> બૂ મ્યામ્	ં ઋમી <b>ન્ય:</b>
Gen.	<sup>બ્ર</sup> મુષ્ય	🥕 ઋતુયો:	ત્રમો <b>લા</b> નુ 👈
Loc.	<b>ષ્ઠમુ</b> ષ્મિન્	· ઋમુયો:	ઋમોલુ ં

### Feminine.

	Singular	Dual.	Plural
Nom.	પહો	पम्	યમૂ
Acc.	पमून	पम्	પમૂ
Inst	પતુરા	घभूभ्याम्	પન્નુમિ"
Dat.	યમુર્વે	प्रभूस्याम्	પનુન્ય
Abl	પ્રમુષ્યા	<b>पश्</b> थाम्	પ્રમૂચ
Gen.	યમુવ્યા	પત્તુવી	પન્યૂપોમ્
Loc,	પ્રમુષ્યામ્	પમુવી	પન્યુયુ

#### Neuter

Like the Masculine, except in the following

	Singular	Dual	Plural.
Nom.	पद	पस्	પ્રમૂર્નિ
Acc.	चट	चस	घर्म नि

#### Reflexive Pronouns

- 181 स्त्रयम् self, indeclinable eg स्त्रयमागच्छित he comes himself
- 182. પાલન કર્ગા (see 137) c. g ધાયનો दोषं જાલાહિ, he knows his own fault.

f: 17

183. स्व:, स्वा, स्वम्, his own, her own etc E g. स्वं पुतं इद्वा, having seen his own son. On the declension of स्व sec 171

### Possessive Pronouns.

184. From the bases मद, असाइ, लद, युभाद and तद possessive pronouns (also called possessive adjectives) are formed by means of the suffix दंश.

મદીય, my; ઋલાદીય, our; ત્વદીય, thy; યુલાદીય, your; તદીય, his (her; its, their).

	$\dot{ ext{M}}$ asc	Fem.	Neu.
Nom. Sing.	મદ્રીય:	<b>म</b> दीया	<b>મ</b> ਵીયમ્

### Relative Pronoun.

185. aç who; which.

	Singular.	Dual.	Plural.
Nom. Masc	य:	યો	ये
Nom Fem	या ′	चे	યા:
Nom. Neu	यत्	ये	યાનિ

The declension follows throughout that of

#### Interrogative Pronoun

#### 186 fan-who! which?

	Singular	Dual	Plural
Nom Masc	. ক	की	के
Nom Fem	বা	<b>₹</b>	का
Nom Neu.	किम्	₹6	কাৰি

The declension follows throughout that of तद with the exception of Nom and Acc. Singular Neuter—किस्

#### 187 Compound Pronouns.

a. Indefinite pronouns are formed by adding বিল্ বুল, or অধি to the interrogative pronoun কিল

Masc. कथित् कथन, कोर्सि—somo ono any one Fem. काचित्, काचन, कारिंग Non. किथित किथन किसींग

- b Preceded by the relative prenoun the interrogative prenoun has an indefinite sense— य क, whoseever
- c. The same meaning is expressed by इन कथित् य कदन, य कथ

d The relative pronoun by being doubled equires an indefinite or distributive meaning ते य:, whoseever, यद्यत्, whatseever

188 Certain compound pronouns are formed by adding દૂશ, દૂશ or દૂલ to pronominal bases. Thus

	તાદૃષ્,	તાંદૃશ,	तादृच	
	<b>પતા</b> દૃશ્,	પતાદૃત્રા,	<b>પતા</b> દૃત્ત્વ <sub> [</sub>	
	યા દૃશ્	યાદૃધ,	યાદૃત્ત	
<i>r</i> 1	કે દુધ,	ર્દ્ગેદૃધા,	र्देष्टच	
	<b>ની</b> દૃષ્	कीटृश,	<b>લો</b> દૃષ	ţ,
	Masc	${f Fem}$	Neu	4'
Nom. Sing.	તૉદૃન્	તાદૃક્	તાદૃષ્	
	તાદૃષ:	ताट्टभी	તાદૃશ્યમ્	 
	તાદૃષ:	तादृची	તાદૃचम्	ي ي

189. Compound pronouns denoting quantity are formed by adding and and and to certain pronominal bases.

लावत्; एतावत्; यावत्; द्रथत्; विश्वत्

Masc Fem Neu.

Nom Sing. तावत् तावती तावत्

190 The three pronouns નાતિ (how many), યતિ (as many) and તતિ (so many), which are

used in plural only are declined as follows, in all three genders alike—

Nom	कति	$\Lambda bl$	कतिभ्य
Acc.	कति	Gen.	कतोगाम्
Inst	कतिभि	Loc.	कतिपु
Dat.	कतिभ्य		

#### Feminine Bases

#### **પ**તીમત્યવ

- 191 In the preceding chapters the formation of feminine bases has been repeatedly referred to The following paragraphs state a few of the more important general rules bearing on the formation of such bases, and a certain number of exceptions.
- 192 Prātipadikas ending in n (प) form the

		•				
, ଐଞ	•••	ण्येष्ठा	હતીય	•••	હતીયા	
વાનિષ્ઠ	•••	વાનિષ્ઠા	સવ <sup>°</sup>	•••	सर्वा	
મધ્યમ		મધ્યમા	वास	•••	वाला	
મ્લેત	••	खेता	વભ	•••	वत्स।	
<b>છ</b> ા પા	•••	કા પા1	স্বৰ্	•••	ঋতা[	
<b>u</b> en	•••	<b>પ</b> ના	শ্বৰ	•••	<b>અ</b> શ્વા	
हितीय	•••	िंदतीया				

193. Prātipadīkas ending in য় form the feminine base in য় when 'class' or 'kind' (আলি) is implied (the য় is dropped, so throughout).

ન્દ્રન ... ન્દ્રની વ્યાપ્ર ... વ્યાપ્રી ક્રાષ્ટ્રાય .. ક્રાષ્ટ્રાયો

But if the penultimate letter is य, the Feminine takes ৠ; ল্পনিথ ল্লিথা Also খুর্ট 'a Shūdra-woman'

Note that among the examples given in Rule 192 there are several words which take in the feminine, although denoting class or kind. These exceptions are combined by Indian Grammarians into a group beginning with in and hence called units

194 The Ordinal Numerals from चतुर्थे upwards form their Feminines in ई

400	चतुर्धी	दगम	दगसी	
195	Prätipadikas	ın 🔻 donot	ing inalo	being
form Fo	mininga in 🕏	to denote	the wi	

those males—

দায়ৰ মাদ্ৰাৰ (the wife of a Brahmana যুৱ যুৱী বন্ধ ফুলী

गोप गोपी

But रुद्ध वर्षन, भव, भवं क्ट्र भाषाव and मालुform their Feminines ( the wife of Indra etc.) in भागी—

इन्द्रापी, वर्षानी, चाचार्यानी oto.

used means a woman who is an acharya.

196 Prittipadikas ending in सव, कर, घर, एव, सात्र, इम form thoir Feminines in ६—

ન્યુ.ભાવ	ન્દજાવી
<b>धगस्कर</b>	यगस्करो
निगाचर	નિમાપરી
<b>કો</b> વર્વેલ	सीवचेंथी
क्ष वसाव	<del>હા ૧</del> માવી
લાદુર્ગ	લાદુચી
વાદૃગ	યાદૃગી

197. So also do Prātīpadīkas formed with the suffix  $\pi$ , causing Viiddhi

શ્રીસ (from હસ) શ્રીસો, લુખાનાર લુખાનારી

198 Prātīpadīkas in ञ्र which indicate stages of life (with the exception of old age) form Feminines in ई

निभोर ... निभोरी कुमार .. कुमारी

But व्रष्ठ व्रष्ठा, स्थिति स्थिति। There are certain exceptions such as बाला, वला (included in अजादि)

199 Prātipadikas ending in क change in Feminine an आ preceding the क into इ

> कारक · कारिका पार्चक · पार्चिका

But there are certain exceptions

चिपका र चिपका सेवका सेवका कान्धका र कान्धका

200 Certain words ending in san form the Feminine either in sani or sani

स्तका का स्तिका प्रवक्ता प्रवक्ता प्रवक्ता प्रवक्ता प्रविका

201 Bases ending in मू or भर form their Featimines in र-

कर्य	कर्ची	प्रिययादिन्	પ્રિયવાહિની
<b>धा</b> ळ	धायी	<b>ৰাল</b> শ্	412
<b>મનમ્વિન્</b>	मनस्विनी	संघवन्	મધોની
मह्मचारिन्	#स्रचारियी	ग्रन्	गुनी

Note that in the three last examples of the above the termination † is added to the weak form of the base. This rule holds good in the case of all bases ending in consonants which take † in the Feminine

202. पश्चन् ससन् नवन् देशम् etc do not take दे, but are the same in Mascaline and Foini nine. युवन् forms the Fem yala Words like साद्य व्यव् etc. which are themselves featinine do not take दे so also not सिद्य and चतन्त्र

203 Bases ording in चत् सत् वत् वस् प्रथम् चच form their Feininines in र्-

भवत्	भवती	વિદ્રમ્	વિદુવી
सहत्	सहती	स्त्रादीयस्	म्बादीयमी
ચીમત્	ગુમલી	पाच	प्राची
ম।নবৰ্	भानवती	<b>५६च</b>	હ્યોની

204 A certain group of words beginning with जीर takes ई in the Feminine, among them हरिए, नट, सुन्दर, तर्ण, मातामह, पितामह, उमेथ

Also देवी from देव, प्रती from पुन.

'wife', so also the feminine und, meaning 'wife', so also the find the forms and a few others. In other compounds two forms are allowed, e g trund or trud; 'the mistress of the house'

માં forms the Feminine મહી.

206 Adjectives ending in द or ई have the same form in Masculine and Feminine श्रीच:, सुधी:

207. Adjectives ending in उtake the feminine termination ई optionally सुद्र;, Fem सुद्र; or सृद्धी; तनुः, Fem. तनुः or तन्ती, गुद्रः, Fem गुद्रः or गुवी But if the उ is preceded by a conjunct Consonant, ई is not taken पाण्डः, Fem पाण्डः

208 Nouns in उ denoting classes of men form their feminines in ज provided the उ be not preceded by य् कुरु कुरु: a woman of the Kuru nation, अध्वयु: the wife of an adhvaryu.

ষধু forms the Fem. ষ্মু:

209 When the second member of a Compound is formed by a Piātipadika in भ which

denotes a part of the body, the Feminine takes either wi or & provided the final w be not preceded by a Compound Consonant

210 If however the word denoting the part of the body has more than two syllables the Ferning takes we only—

#### घटुलनयन चटुलनयना

211 Compounds the second member of which is formed by सामिका ७६६, घोष्ठ कर्ण लक्षा दल चाइ कर्फ, पुष्क form their remaines in द

क्षगीदर क्षगीदरी वा क्षगीदरा विस्थीष्ठ विस्थीष्ठी वा विस्थीष्ठा गीक्षण गीक्षणी वा गीक्षणा तत्त्वक्ष तत्त्वक्षी वा तत्त्वक्षा स्वत्रक्ष सक्षकी वा स्वत्रक्षा

212 We when the second member of a Compound the first part of which denotes one of the directions, forms its Fominine in t-

213 Compounds the second part of which is to while the first part is a word denoting a standard of comparison, or que, form Feminines in 55

### CHAPTER IV.

# Conjugation.

may be called Moods viz [we, Potential or Optative, witz, Imperative, we, Conditional witz Subjunctive. [we appears in two different forms, for which separate names are required. The term Potential or Optative therefore may be reserved for the form with (from m), while the form with may be termed Benedictive (in accordance with its general meaning viz. will) The witz forms which occur in the Veda only will not be considered in this Grammar

215 When singling out six of the lakaras as being tenses, it must be noted that they at the same time represent a mood viz. the Indicative mood.

216 Verbs are either unden (transitive), or waten (intransitive)

Note that certain common verbs which in Western Grammar are classed as intransitive are classed in Sanskrit Grammar as washan, owing to the fact that they take an object in the Accusative case. To go in Western Grammar is an intransitive verb but not is worken—und washan (he goes to the village)

217 The Sanskrit Verb has an Active form and a Passive form The Passive form is used in two different ways which are distinguished as कार्भीण प्रयोग and सावे प्रयोग An example of the first kind is Eache und भचातें, 'the fruit is eaten by Devadatta' An example of the second kind is 'স্থাধেন ইব-दत्तन' literally, 'sitting is being done by Devadatta' = 'Devadatta is sitting' This latter use of the Passive is limited to अवासेन verbs such as मू, आस. The construction would in English Grammar be called an impersonal one Verbs of the Handa class appear either in the Active form, (and ? પ્રયોગ) eg દેવદત્ત પતનું મુદ્યયતિ , or  $\operatorname{in} \operatorname{the}$  નાર્મણ પ્રયોગ Passive Form (see above) Verbs of the wanter class appear either in and रिप्रयोग or in भावे प्रयोग श्रास्ते देवदत्त or श्रास्थते देवदत्तेन

benefit of some other person) unfi, he exercises for his own benefit. But there are numerous exceptions to this rule

219 Owing to its prevailing use as indicated above the Atmanepoda form is by rome classed a constituting a special. Vince-called the R Special Voice Anoth r name for it is Middle Voice.

\_10 In Cor of the lakstra or the Preeent Patential Importance and imported the farforthe are in the add to a several lass ( ve) which is firmed from the root in differ at way In the 4th r labora the terminations are gen in lly paned on to the unmodified root. The modificate as which the roots undergo in the four first in att a d laktris are of ten diff rent Lind and hore Sin kert Grammarians de tin could ten different dat of Verbs we may accordingly speak of the different Conjugations The four lakaras which talk special mechanical tions may be called special times or mosts those which do not tale nur modification may be called general or unmodified tenor moods.

221 The ten classes of Verbs may be arranged in two groups

- a. Verbs the bases of which in the modified tenses end in  $\Im$ .
- b. Verbs the bases of which in the modified tenses end in any letter but भ्र
- 222. The first group comprises the first, fourth, sixth and tenth classes. The ten classes are named by Indian Grammarians after the verbs standing first in the lists of verbs belonging to each class. Hence 1 wife (beginning with ), 4 fearle; 6 gene, 10 gene.
- 223 The second group comprises the second, third, fifth, seventh, eighth and ninth classes, the technical names of which are

2	<b>अदा</b> दि	3	जुहोत्यादि
5	<del>પ્</del> વાદિ	7.	रुधादि
8	તનાદિ	9	<del>क्रा</del> यादि

224 In the Imperfect ( ) the augment is prefixed to verbs of all conjugations. In the case of verbs beginning with vowels the initial vowel takes Viiddhi

Third Person Impf of भू अभवत्, of हिल् अहेट्, of ईच् (Atm ) ऐच्ल, of जह औहत, of सर्प्य आप्रेत्

225 When a preposition (3444) is prefixed to the verb, the augment w comes in between the proposition and the verb-usuage from **उत्+भू** 

#### First Group

226 The personal terminations (तिङ्विमिति) of verbs of the first Group are as follows-

PARASHAIPADA	٠
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PARABHAIPADA.				
	Present सद			
	Singular	Dual	Plural.	
1st Pers.	मि	वस्	सस्	
2nd Pors.	सि	धम्	ध	
8rd Pers.	सि	तम्	भन्ति	
	Potor	itial—[45		
	Singular	Dunl.	Plural.	
1st Pers	<b>દે</b> યમ્	र्रेव	ईस	
2nd Pers.	₹:	₹તન્	र्रत	
3rd Pers.	र्भस्	इतान्	र्षयु:	
	Imper	atıve—स्रोद्		
	Singular	Dual.	Plural	
1st Pers.	<b>યા</b> નિ	भाव	चास	
2nd Pera.		तम्	त	
3rd Pera.	ā	ताम्	चन्तु	

	<b>I</b> mperfect	. લહ્	
	Singular.	Dual.	Plural
1st Pers	ત્ર <b>મ</b> ્	व	म
2nd Pers	स्	તમ્	ন
3rd Pers	त्	તામ્	ঋণ্
	ATMANEPA	ADA	
	$\mathbf{P}\mathbf{resent}$	<b>લ</b> દ્	
	Singular	Dual	Plural
1st Pers	द्	वर्ह	महे
2nd Pers	से	કચે	ध्वे
3rd Pers	ते	इते	ઋજો
	Potential	<b>લિ</b> હ્	
	Sıngular	Dual	Plural
1st Pers	ક્રેય	र्द्विह	ર્દ્રમફિ
2nd Pers	र्द्रथा:	ર્દ્દયાથામ્	<sup>દુ</sup> દ્ધમ્
3rd Pers	zu.	र्द्रयाताम्	र्दरन्
	Imperativ	re लोट्	
	Sıngular.	Dual	Plural
1st Pers	प्रे	आवहै	अामहै
2nd Pers	स्त	<b>दयाम्</b>	ध्वम्
3rd Pers	<b>ता</b> -्	इताम्	अन्ताम्

#### Imperfect-नर

	Singular	Dual	Plural
1st Pers.	•	यदि	महि
2nd Pers.	यास्	द्याम्	ध्यम्
3rd Pera.	स	₹તાન્	थमा

227 The final w of the base is lengthened hefore terminations beginning with m or u it is dropped hefore terminations beginning with the vowel w

#### First Conjugation

#### / vaila-Bhil-class.

228 Verbs of this class form their base by adding w to the last letter of the root the final vowel of the root, or the medial vowel if followed by one consonant only takes Guna. Accordingly the base of मूं 15 मद (from मी + च) of लि स्वर of ती जय of इंस्टर of तर् रोड़

		•		
	229.	$\mathbf{P}$ resent	ષદ્	"
	PAR	ASMAIPADA	भू	
	Singula	ır.	Dual	
4 / <b>T</b> D		_		

Singular. Dual Plural '
1st Pers. भवामि भवाव: भवाम:
2nd Pers भवमि भवथ: भवथ
3rd Pers. भवति भवतः भवन्ति

ATMANEPADA लम्

Singular. Dual Plural lst Pers. जमे जमानहें जमामहें श्रीय Pers. जमें जमेंथे जमेंथे जमेंथे जमेंथे अर्थे अर्थे अर्थे अर्थे जमेंथे जमेंथे

3rd Pers. નામતે નામતે નામતે Potential નિહ્

# PARASMAIPADA

Singular. Dual. Plural lst Pers. भवेयम् भवेव भवेम 2nd Pers भवे: भवेतम् भवेत भवेत भवेत भवेत भवेत् भवेत्।

### ATMANEPADA

Singular. Dual Plural.

1st Pers. लामेय लामेविह लामेमिहि

2nd Pers. लामेया: लामेयाथाम् लामेध्वम्

3rd Pers. लामेत लामेयाताम् लामेरन्

# Imperative—स्तोद्

	_	•	
PARARYATPADA.			
	Singular	Dual.	Plural
1st Pers.	मवानि	संवाव	<b>4914</b>
2nd Pers.	भव	सवतम्	भवत
3rd Pers.	भवरा	भेवताम्	भवन्य
	HAHFTA	PADA.	
	Singular	Dnal.	Plural
1st Pers	<b>स</b> भे	सभाव है	समामद्
2nd Pers.	શ્વમદ્ય	समियाम्	શ્વમધ્વમ્
3rd Pers.	અમતામ્	ષ્ક્રમેતાન્	<b>પ્ર</b> મન્તામ્
	Imperfe	:otस <b>ट</b> ्	
	PARASX	AIPADA.	
	Singular	Dual.	Plural.
1st Pers.	<b>પ્ર</b> મવન્	असवाव	યમવામ
2nd Pers.	449	चभवतम्	धभवत
3rd Pers.	चभवत्	<b>ય</b> મવતામ્	યમવન્
	ATMANE	PADA,	
	Singular	Dual.	Plural
1st Pers.	<b>પ</b> હાને	<b>चलमाव</b> हि	<b>यसमाम</b> हि
2nd Pers.	પલનવા	<b>પ</b> જનેવાન	પ્રસાધ

परमेताम्

યસમના

3rd Pers. wana

230. તુદ્દ and નામ (in Par only) lengthen their vowel ગૂદ્દતિ, નામાત (but Atm. નામતે).

मृज् takes Vriddhı मार्जीतः

सदु substitutes द्वे for अ सीदति

દંશ, રખા, લખા, and સાગ્ન drop their nasal દયતિ; પરિષ્યાની

નામ્ and યમ્ substitute ५५६ for म् गप्छिति; यन्छति नर forms नरन्छतिः

দ্বা, ut and श्वा form the bases जिन्न, पिन, तिष्ठ । जिन्नति ; पिनति ; तिष्ठति

भा and मा form the bases चम and मन

For દુશ્ the base પશ્ચ is substituted પશ્ચિત.

# Fourth Conjugation.

दिवादि Div-class.

231. The base is formed by adding a to the last letter of the root. Thus, from at and at

Present Par. - Helle etc.
Present Alm. - Helle etc.

Potential Par नार्यम् Potential Atm.

Imperativo Par neila ar eta

Imperative Atm. and usus etc.

Imperfect Par wawn

Imperfect Atm Hyed

232. सह and roots onding in सम, lengthen their vowel. सह—भाषति (सम् which properly belongs to the Bhyādi class is also conjugated as if it were a Divādi-root-कान्यति)

283 दिव् and सिव् longthen their vowel— दीव्यति, सीव्यति भंग् drops its nasal भग्यति भाग substitutes विष विश्वति

जन् substitutes जा आयते

#### Sixth Conjugation

heile—Tud class.

284 The base is formed by adding w to the root the vowel of which does not take Gnna. Before this w final w v becomes that, final w becomes that,

तुद् तुद्ति; चिप् चिपति; धुवति; सः िम्नयते, वृ विद्तिः

Present Par तुरामि
Present Atm चिपे
Potential Par तुरेयम्
Potential Atm चिपेय
Imperative Par तुरानि
Imperative Atm चिपे
Imperfect Par अतुरम्
Imperfect Atm अतुरम्

235 सत्, मुच्, लिप्, लुप्, विदु (to find), सिच् insert a nasal सन्तित, सुञ्चित, लिम्पति, लुम्पिति, विन्दित, सिञ्चित

द्रष् form ए न्छ, सन्न, हश्च ए न्छति, सन्न, स्वति, सन्न,

# Tenth Conjugation.

યુરાદ્ - Chur-class

236 The base is formed by adding sau to the root A final vowel of the root takes Viiddhi. Short sa of the root if followed by one Consonant only takes Viiddhi, other short vowels followed by one Consonant take Guna.

यु—यावयति, ह—यारयति तद्-ताडयति चित्-चैतयते चुर्-चोरयति

Present Par भीरमधि 237 Present Atm gub. Potoutial Par **પોર**િયમ Potential Atm მომო Imperative Par चोक्याणि นิพธิ Imperative Atm Imperfect Par પુત્રીરહાન Imperfect Atm พชิกปิ

#### Second Group

238 In this group the terminations are either added directly to the final letter of the root or to a special syllablo— I, I or II—which is inserted between the root and the terminations. And it is peculiar to all verbs of this group that the root or base to which the terminations are added undergoes a modification, generally called a strengthening before certain terminations while before other terminations it

remains unchanged. We may accordingly, speak of strong and weak forms of the base; as also of strong and weak terminations

- 239. The terminations before which the root is strengthened are the three persons of the Singular Present and Imperfect Par; the 1st Person Sing Du and Plu, and also the 3rd Person Sing., Imperative Par; and the 1st Person Sing Du and Plu, Imperative Atm.
- 240. The Parasmaipada Terminations in the second Group are the same as in the first Group, in Present, Imperative and Imperfect But while verbs of the first Group take no termination in 2nd Pers Sing Imperative, those of the 2nd Group take (\*\* (after vowels)) or fix (after consonants in most cases)

The terminations of the Potential are as follows.

	Singular.	Dual	Plural.
1st Pers	યામ્	યાવ	યામ
2nd Pers	યાલ્	યાતમ્	યાત
3rd Pers	યાત્	યાતામ્	યુન્

241. The Atmanepada terminations are as follows

Pres	ent-	-सर
1110	CHILL	~90

	Singular	Dual.	$\mathbf{P}$ loral
1st Pers.	प	वही	महे
2nd Pers	से	भाघे	ध्वे
3rd Pers.	त	चाते	चते

Potential. The same as in the first Group

	Imperat	१४० सीट्	
	Singular	Dual	Plural
1st Pers.	ऐ	भाव€	<b>યા</b> નફે
2nd Pers.	म्र	<b>પાયા</b> મ્	ध्यम्
3rd Pers	साम्	<b>પાતા</b> લ્	<b>ખતા</b> મ્
	Imperfe	oct— <del>ue</del>	
	Singular	Dual.	Plural
1st Pers.	₹	विश्व	मधि
2nd Pers.	<b>यास्</b>	<b>પાયામ્</b>	ध्यम्
3rd Pers.	त,	<u> ખાતાલ્</u>	<b>प</b> त
\ /	Second Co	onjugation	
\ /	_		

NGITG—Ad Class

242. In this class the terminations are added immediately to the last letter of the root—  $u \bar{q} + f \bar{u} = u f \bar{u}$ 

243 Before the terminations which require a strengthening of the base, the vowel of the root takes Guṇa, wherever possible

244 In the case of roots ending in आ and of हिष् the termination 3id Pers Par Plu Imperfect may optionally be उस्, before which the आ is diopped Thus from at 3rd Pers Plu Impf अथान् ा अथु

N B This conjugation presents special difficulties in as much as the direct contact of the last letter of the root with the different terminations gives rise to many special cases of Internal Sandhi

# PARASMAIPADA 64. 245 Present etc

	Singular.	Dual	Plural
1st Pers	हे पि	द्विष्व:	हिभ:
2nd Pers	द्वेषि	धिष्ठ:	ह्यिष्ठ
31d Pers.	द्वेष्टि	हिष्ट:	हिषन्ति

Plural. हिप्यास भिष्यात द्मिष

Plural

🖁 पास

द्विष्ट

विपन्त

Phuzil

चतिपा

ছভিত

चदिपा

(or optionally चिंदप्)

Plural.

જ્ઞિયા છે

**चि**र्द

चिपते

	Singular	Dual.
1st Pera.	દ્વિયામ્	द्भिषाव
2nd Pers.	િક્રવ્યા •	द्विष्यातम्
oud Down	C	few mar

દ્રિપ્યાતામ ક્રિપ્યાત Imperative—सोट

Imperfect - দাছ

Dual

द्वेपाव

द्विष्टम

દિષ્ટામ

Dual.

પ્રક્રિય

चिद्रिष्टम

પ્રદિશામ

ard Pers.

Singular

1st Pera Puil

2nd Pera Este 3rd Pers देष्ट

Singular lat Pers. willy 2nd Pers. was (Z)

3rd Pers. was (z)

1st Pers.

3rd Pers

2nd Pers.

चिष्टे

Singular क्रिये हिचे

ATMANEPADA. Present -- wz

> द्विष्यहे Ruiù दिवारी

Dual.

243 Before the terminations which require a strengthening of the base, the vowel of the root takes Guna, wherever possible

244 In the case of roots ending in आ and of हिंच the termination 3rd Pers Pai Plu Imperfect may optionally be उस्, before which the आ is dropped Thus from at 3rd Pers Plu Impf अथान् ा अथु

N B This conjugation presents special difficulties in as much as the direct contact of the last letter of the root with the different terminations gives rise to many special cases of Internal Sandhi

# PARASMAIPADA Eq. 245 Present eq.

	Singulai	Dual	Plural
1st Pers	हे थि	द्विष्व:	ह्यप:
2nd Pers	<b>डे</b> चि	दिष्ठ:	ਵਿਲ
31d Pers.	द्वेष्टि	दिष्ट:	हिषन्ति

RECOND GROUP

115

	Singular	Dual	Plural
1st Pers. 2nd Pers. 3rd Pers.	દ્વિત્યામ્ દ્વિથા દ્વિથાત્	દ્રિયાવ દ્રિયાતન્ દ્રિયાતાન્	द्विथाम विथात द्विथु
	Imperat	ıve—स्तोट	
	Singular	Dual	Plural
1st Pers.	देवापि	द्वेपाव	द्वेपास
2nd Pers.	द्विद्	<b>વિષ્ટ</b> મ્	द्विष्ट
3rd Pers	देष्टु	दिष्टास्	<b>वि</b> षे सु
	Imperfe	ot —ল <b>ড</b>	
	Singular	Dual	Pluml
1st Pers.	<b>પદે</b> વમ્	મહિલ્લ	चिष
2nd Pers.	<b>મદે</b> € (૨)	चिद्रिष्टम्	યક્ષિષ્ટ
3rd Pers.	भद्रेड् (ट्)	મદ્રિષ્ટાન્	चिद्यम्
		( 0)	r optionally
			चिष्युः)
ATMANEPADA.			

Present जट

Singular

हिंचे

1st Pera.

2nd Pers. En

3rd Pers fee

Dual.

द्विषर्

दियाये

દ્રિયાતે

Plural.

દિમફે

**धिह्**द

द्मिपते

	Potenti	al લિ <b>ક</b> ્	
	Singular.	Dual.	Plural.
1st Pers.	हिषीय	दिषीविह	<b></b> િ હોલા ક
2nd Pers.	द्विषीयाः	<b>दिषीया</b> थाम्	<b>दिषीध्व</b> म्
31d Pers.	<b>द्विषी</b> त	<b>दिषीया</b> ताम्	<b>बिषीरन्</b>
	${f Imperativ}$	e લોડ્	_ '
	Singular.	Dual	Plural,
1st Pers.	<sub>କ୍</sub> ରି କ୍ର	देवावहै	देपासहै
$2 \mathrm{nd}  \mathrm{Pers}$	िहचू	<b>दिषाधी</b> म्	<b>दि</b> ड्छुम्
3rd Pers	<b>દ્વિષ્ટા</b> મ્	<b>दिषाता</b> स्	द्विषतीम्
	Imperfect	લહ.ં	-
	Sıngular.	Dual.	Plural.
1st Pers.	ঋৱিপি	अदिष्विः	<b>ঋ</b> দ্বি <b>ঋ</b> দ্বি
2nd Pers.	अदिष्ठाः	<b>अ</b> हिषाथा <b>स्</b>	<b>ञ्च</b> िह्दूम्
3rd Pers	ઋિદ્ય	<b>ઝ</b> િંદવાતામ્	<b>ઝ</b> દિવત
246	The following	further Para	digms are
added to 1	llustrate the di	fficulties conn	ected with

added to illustrate the difficulties connected with Internal Sandhi

	PARASMA	IPADA लिह्-	,
	$\Pr$ ese		
	Singular.	Dual	Plural.
1st Pers.	लेस्रि	लिह्न:	<b>चिह्न</b> :
2nd Pers.	लेचि	નીહ:	<b>ની</b> હ
3rd Pers.	<b>ને</b> હિ	चीढ:	<b>નિ</b> ફન્તિ

Imperfe	ot <del>- सह</del> ्	
Singular	Dual.	Plural.

SECOND GROUP

117

Plural.

Ploral.

दोश्वाम

50.0

Plural.

पदुझ

भदुख

भद्रस्य

दुग्ध

दुध

दुग्ध दुष्टलि

	Singular	Dun.	Timon
1st Pers.	· · · •	મહિષ્ટુ મહીઠમ	પશ્ચિષ્ઠ પત્ચીઠ
	મલેક (મલેટ) મલેક (મલેટ)	યલાઠન્ યલીઠાન્	મહાહ પ્રતિદૃ

Present HZ

Imperative जोद

Imperfect—सङ्

Dual

दुइ

दुग्ध

दुग्ध

Dual.

दोष्टाव

દુષ્યમ્

दुग्धाम्

Dual

ઘદુષુ

भदुषम्

**પ્રદુ**ભાન્

1st Pers. ટોલિ

2nd Pers. ધોધિ

3rd Pars. દોલ્લિ

1st Pers. દ્રોષ્ટાનિ

2nd Pers. दुन्धि

3rd Pers.

1st Pers

2nd Pers. પાયોળા

3rd Pers. wales

247 PARASMAIPADA— दृष्

Singular

Singular

**દો**ન્ધુ

Singular

યદોષ્ટમ

248 To this class also belongs the important verb ત્રન્, (to be) which however is irregular in many respects

#### PARASMAIPADA.

	Presen	ıt લટ્		
	Singular	Dual.	Plural	
1st Pers	श्चिस	स्व:	<del>≒</del> #:	
2nd Pers	श्रसि	<del>લ્</del> ય:	स्थ	
3rd Pers	<b>અસ્તિ</b>	<b>स्</b> तः	सन्ति	
	Potential	<b>લિક</b> ્		
	Singulai	Dual	Plural	
1st Pers	સ્થામ્	स्थाव	સ્થામ	
2nd Pers	स्था:	સ્થાતમ્	સ્થાત	
3rd Pers	स्योत्	સ્થાતામ્	<del>ન્</del> યુ:	
	Imperatr	ve નોડ્		
	Singular	Dual	Plural	
1st Pers	श्रसानि	<b>असा</b> व	ઝસામ	
2nd Pers	एधि	स्तम्	<b>ૡ</b> 1	
3rd Pers	अ <b>स्</b> तु	સ્તામ્	<b>ત્તન</b> ા	
Imperfect as				
	Sıngular	Dual	Plural	
1st Pers	<b>ઝા</b> સમ્	જ્ઞાસ્ત્ર	সাধ্ম	
2nd Pers	ત્રાસો:	<b>ઝા</b> મ્તમ્	<b>ઝા</b> સ્ત	
3rd Pers	ત્રામ <u>ો</u> ત્	<b>ઝા</b> ન્તામ્	<b>અા</b> સન્	

249 Other important verbs of this class are या Pres. यामि Pot. यायाम् Imp यानि Impf. भयाम्

250 જાન્ય Pres. જાાગીને Pot જાન્યતાન Imp જાાગરાયિ Impf પ્રભાગરન

251 पद of which the Present is as follows-

	Singular	Dual	Plural
lat Pers.	चथे	<b>च</b> च्चहें	च चा है
2nd Pers.	चधे	चघाये	चढ्डु
3rd Pers.	चष्टे	খখার	ષથત
n. 4 9.	T-1	2T	Gr

Pot पत्नीय Imp चन्ने, चच्च Impf भपचि

252 The T is changed to J before weak vowel terminations.

#### Present-मट्

	Singular	Dual	Plural
1st Pers	<b>एमि</b>	इव'	इस-
2nd Pers.	एवि	<b>र</b> व	द्य
3rd Pers	पति	च्त	यन्ति

Pot इयाम् Imp भवानि इक्, एतु Impf भावम्

रू with पांच Atm — Pres બનીશ Pot पत्ती बीय, Imp બખાયે, પહોલ, Impf મખીશ 253. વધુ  ${
m Pres}$  વધ્યામિ;  ${
m Pot}$  વચામ્,  ${
m Imp}$  વિધાનિ, વિષ્યું,  ${
m Impf}$  અવધમ્

# 254. દન્ Present તાટ.

		Sıngular.	Dual	Plural.
1st	Pers.	<b>चि</b> भ	हत्व:	हन्स:
2nd	Pers	<b>દં</b> સિ	हथ:	हथ
3rd	Pers	<b>ह</b> िल	卢 <b>너</b> ;	দ্ধণ্দি

Pot દન્યામ્ , Imp દનાનિ, जहि, हन्तु, 3 Pers Plu. भ्रन्तु ; Impf শ্বहनम्

255 Å, Atm takes Guna before all terminations and inserts  $\tau$  before the terminations of third Pers Plu. Pies, Imp, Impf.

# Present de.

	Singular.	Dual	Plural
1st Pers	<b>ય</b> ચે	भ्रवहे	श्रमह
2nd Pers	યો બે	મયાથે	श्रेध्वे
31d Pers	મેત	પ્રયાતે	શ્રેરતે

Thurd Pers Plu. Imp શેરતાન્ Thurd Pers Plu Impf અશેરત

256 Roots ending in उ take, in the strengthened forms, Viiddhi instead of Guṇa before consonantal terminations न गोमि 257 चन् अञ् रह, म्हस् and आप् insert we before terminations beginning with Consonants other than य but wor we before the स् and त् of 2d. and 3rd. Pors. Impf Par

Pres. રોલિંમ, સ્વિધિમ 3rd Pers. Sing Impf ખરીતીલ or ખરીલવ

258 म् in its strengthened forms inserts ६ before consonantal terminations अवीस

#### Third Conjugation

#### मुद्दीत्यादि-Juhots Class

259 The main feature of this class is that the base is formed by Reduplication, i.e. the doubling of the first syllable of the root (i.e. that portion of it which suds with a vowel)

260 Reduplication also appears as the characteristic feature of one kind of ex in verbs of all classes, which on that account is called the Reduplicated Perfect.

261 Thus तुद् by Reduplication becomes तुत् पत् becomes प्राप् उम् becomes 45म् But in most cases a further change takes place, viz

a. If the root begins with the second or fourth letter of a varga, the first or third letter is substituted in Reduplication. Thus

छिद चिष्धिद; भल् यभल्, भिद् विभिद्

- b For a letter of the का-वर्ग the corresponding letter of the च-वर्ग is substituted. Thus
- c च् is substituted for क् or ख्; ज् for ग् or घ्, and also for ह् काम् चकाम्, खन् चखन्; गम् जगम्; इस् जहस्
- d If the root begins with more than one Consonant, the first only is reduplicated

चिष् चिचिष्; प्रय्यः पप्रयस्

e If the root begins with a sibilant followed by the first or second letter of a varga, the sibilant is dropped

सर्भ पसर्भ; स्था तस्था But ६ स सम्स

f A radical long vowel is shortened in Reduplication

धा दधा, नी निनी; ग्राह् जगाई

g Final ए, ऐ, श्री become अ in Reduplication

Lit of मै जगी; Lit of भी भशी

h. If not final, v and t hecome v in Redu , blication all and all pecome A--

सेव — सिवेद डोका—हडीका

262 W becomes w in the Reduplicated Perfect (सिंद्) it becomes द in the special tenses of the ore) a class-

च-Lit anic, Present विमर्ति

263 Further features of the galin-class are the dropping of the q in the terminations of the third Person Plural Pres. and Imp Par . and the substitution of Eu for un in the third Pers. Plu. Impf Par - g takes fy in 2nd Pers. Imp Par

#### 264 PARASMAIPADA T

# Presout-wz.

		Singular	Dunl	Plural	
1st	$\mathbf{Pers}$	નુ કોમ <u>િ</u>	গু হ্ব ব	શ્રદ્ભ	
2ud	Pers.	शुहीपि	<b>ভা</b> ছৰ	શુદ્ધ	
3rd	Pors	<i>નાકિષ</i>	सुद्धत	ខាធព្រ	
Potential-fue					

	Singular	ואטכנ	Plural.
1st Pers.	શુકુયાન્	<i>જી ધુ</i> યાવ	શુધાન
2nd Pers.	शुक्रुया	शुद्रुयातम्	<b>બ</b> હુવાત
3rd Pers.	क्रम्यात	##41141A	WI TAC

क्षड्यात

# Imperative लोट्

	T.	•	
	Singular.	Dual.	Plural
1st Pers.	<b>જી</b> ફવાનિ	जुह्दवाव	जुहवास
2nd Pers.		<b>ગુ</b> કુતમ્	<del>ગુ</del> મુત
3rd Pers.	_	<b>ગુ</b> હતામ્	श्रहतु
	Imperfec	et તહ	
	Singular	Dual	Plural.
1st Pers.	अजुहवम्	<b>ঋ</b> जुहुव	<b>ঋ</b> णु हु <b>म</b>
2nd Pers.	ઋ <del>ળુ દે</del> ી:	ઋગુદુતમ્	<b>ঋ</b> जुहुत
3rd Pers.		<b>ઝ</b> જી દુતામ્	<b>ঋ</b> ত্যু ছবু:
2	65. ATMANEPA	₹ ACL	
	$\mathbf{P}_1$ esent	लट्:	
	Sıngular.	Dual.	Plural.
1st Pers.	बिस्त्रे	बिस्टवहे	<b>बिस्</b> भ हे
$2\mathrm{nd}\ \mathrm{Pers}$	बिस्षे	विभ्नाये	विश्रघ्वे
3rd Pers	વિસ્ત	विभावे	विस्त्रते
	Potentia	ી તિલ્	-
	Şingular.	Dual.	Plural.
1st Pers	. बिस्त्रीय	बिस्त्रीविष	बिस्त्रीमिष
	ड बिस्त्रीथा <b>:</b>	बि <b>म्द्री</b> द्याथा <b>म्</b>	विस्त्रीध्वम्
3rd Per	s विभ्नीत	बिस्त्रीयाताम्	विम्नोरन्

#### Imperative---सोट्

	Singular	Dual	Plnral
1st Pers.	विसरे	विभरावरे	वि <b>मरा</b> स <b>ऐ</b>
2nd ${f P}$ ers.	વિશ્વ	<b>विस्त्राया</b> म्	विश्वम्धम्
8rd Pers.	વિહતામ્	विभाताम्	विभ्रताम्

#### Imperfect us

Singul	ar Dual.	Plural
1st Pers પ્રવિધ્ય	<b>अविश्वव</b> िष्	<b>प</b> विश्वस <b>ि</b>
2nd Pers. પવિષય	प्रविकायान्	અવિદ્યાધ્યમ્
3rd Pers. પવિદાત	अभिस्त्राताम्	<b>પ</b> વિલ્વત

266 The two important roots दा and भा drop the भा of the root in the forms which take no strengthening, so that the bases are दह and दस् (instead of दरा and दशा). When the भ of दस् becomes द or न owing to Sandhi, the initial द becomes भ्

C. PARAHMAIPADA—ZI

Fresent	घट्
Singular	Dua

		Singular	Dual.	Plural.
1st	Pers.	<b>દ</b> દામિ	दद	दच
2nd	Pers	ददासि	दरा	दत
3rd	Pers.	ददाति	द्त्त	ददति

1

Pot. દ્લામુ; Impf ઋદદામ, third Pers. Plu. ઋદદુઃ

Imperative जोट्

Singular. Dual. Plural.

1st Pers. ददानि ददान ददाम

2nd Pers देहि (irregular) दत्तम् दत्त

3rd Pers. ददातु दत्ताम् दद्रत

#### ATMANEPADA.

Pres दरे, दले, दत्ते; Pot दरीय; Imp. दरे, दत्ल; Impf. अदि, अदला, अदत

## b. parasmaipada-st.

Present az

Singular. Dual. Plural.

1st Pers द्धामि द्ध्यः द्धाः

2nd Pers द्धामि ध्रथः ध्रथः

3rd Pers. द्धाति ध्रतः द्धित

Pot द्रष्टाम्; Impf શ્રદ્ધામ્, 3rd Pers. Plu. શ્રદ્ધુઃ

Imperative लोट.
Singular. Dual Plural.

1st Pers इधानि इधाव दखाम

2nd Pers घेडि (irregular) धत्तम् धत्त

3rd Pers दधातु धत्ताम् दधतु

#### ATMANERADA

#### Present-নত-

	Singular	Dual	Plural.
1st Pors.	दर्धे	दम्बर्	दश्र
2nd Pers.	धकी	द्वाधे	धष्ट्रे
3rd Pers.	धस्ते	દ્રધાતે	द्धति

#### Pot द्यीय Impl चद्धि प्रथमा चयन

#### Imperative-भोट्

	Singular	DunL	Plural
1st Pers.	दधै	<b>द्धाव</b> ६	दघास₹
2nd Pers.	धरस्त	दधायाम्	ષદ્યમ્
3rd Pers.	ધત્તામ્	द्धाताम्	दघताम्

267 मी optionally shortons its vowel in the weak forms before consonantal terminations
Pres. Par विभिन्न Dual विभीव विभीव विभीव विभीत or विभिन्न विभिन्न विभिन्न टिमिन Plu विभीव or विभिन्न Impf विभीव or विभिन्न Impf विभीव प्रविभे अविभेत् 3rd Pers. Plu अविभव

268 सा forms the base [нन] before consonantal terminations, [सम् before vowel terminations.

#### ATMANEPADA '

# Present de

		Singular	Dual ·	Plural.
1st	Pers.	<b>मिम</b>	<b>मिमी</b> वहे	મિમૌમફે
2nd	Pers	<b>मिमी</b> वे	બિબાધે	<b>भिमौध्वे</b>
3rd	$\mathbf{Pers}$	મિયોતે	મિમાતે	મિમવે

Pot. મિસીય, Imp નિમે, નિમીલ, મિસીતામ,; Impf ઋમિનિ

269 द्रा 'to abandon', in the weak forms, forms the base नही or निह before consonantal terminations, निह before vowel terminations and also in Potential Pres नहासि, नहासि, नहाति, नहीन: or निहनः etc; 3rd Pers Plu. नहित. Pot. नहास् Imp नहानि, नहाहि or नहिहि, नहातु Impf अनहास, 3rd Pers Plu अनहः

# Fifth Conjugation.

# Gu-class

270. The base is formed by adding to the root,  $\mathfrak{F}$ , the  $\mathfrak{F}$  of which takes Guna in the strong forms.

271 The स of न 14 optionally dropped before व and म, unless a conjunct consonant precedes Honce 1st Pers. Plu Pres of H-444 or सुन्म , but of शक्—ग्रह्म only

272. In weak forms, the w of g if preceded by a conjunct consonant, is changed into हव before consonantal terminations.

273 The fe of the 2nd Pers. Sing Imp. is dropped, unless the was preceded by a compound consonant. Henco He but nost

#### 274 PARASMAIPADA-TO

## Presont— দ্বত

	Singular	Dunl	Plural
1st Pors.	<b>ય</b> નોમિ	सुनुव ०१ सुन्व	सेन्स वा सन
2nd Pors.	યુનીપિ	सुनुष	સુત્રુથ
3rd Pers	યનોતિ	สสน	स्पन्ति

# Potential\_Car

	T Oroll rivi 1416			
	Singular	Dunl	Plnral	
1st Pors	<del>ध</del> नुयाम्	सुनुधाव	<b>च</b> नुयाम	
2nd Pers.	सनुया	<b>धनुयात</b> म्	<b>પુ</b> નુવાત	
	स्त्रवात्	धन्याताम्	चन्र	

## Imperative जोट्

1st Pers	सुनवानि	सुनवाव	सुनवास
2nd Pers	सुनु	મુનુતમ્	સુનુત
3rd Pers	सुनोतु	सुनुताम्	મુન્વન્તુ

## Imperfect लड्

1st Pers	<b>असुनव</b> म्	असुनुव or	असुनुस or
•		असुन्व	<b>असुन्भ</b>
2nd Pers	ઋસુની:	श्रसुनुतम्	असुनुते 🕠
3rd Pers	त्रसुनोत्	<b>असुनुता</b> म्	श्रमुन्वन्

## ATMANEPADA .

## Present e.

	Singular.	Dual.	Plural.
1st Pers	सुन्वे	सुनुवहें, or	सुनुसहे, or
		<b>યુ</b> ન્વ हે	<del>યુવા</del> ફે
2nd Pers	સુનુવે	<del>પુ</del> ન્વાથે	સુનુષ્વે ,
8rd Pers	<del>યુ</del> નુતે	सुन्वाते	સુન્વતે

## Potential fees

•	Singular	Dual.	Plural
1st Pers	सुन्वीय	सुन्वीवहि	સુન્વીમફિ
2nd Pers.	सुन्वीथा:	सुन्बीयाथाम्	सुन्वीघ्वम्
3rd Pers	<b>ય</b> ન્નીત	सुन्वीयाताम्	सुन्दीरन्

#### Imperative—मोट

Singular	Dual	Plural
lat Pera una	समवावर्ष	सुनवामऐ
2nd Pers. ugs	धुन्यायाम्	सनुष्यम्
3rd Pers. Unning	सुन्धाताम्	सन्पताम्

#### Imperfect-नड

Dunl	Plural
घसुवद्धि or	પહગુમદિ ભ
घसुवद्धि	પહગદિ
घसन्यायाम्	પશ્ચમ્
घसन्याताम्	પશ્ચમ
	चस्तुविष्ट or चस्त्रविष्ट चस्त्रविष्यायाम्

275 यु substitutes पर for ए in all special tenses. Pres. यूगीम Pot युव्याम्, Imp युव्यान, यूप, यूपीमु Impf चर्यवम्

#### Seventh Conjugation

#### रुधादि-Rudh-class

276 The base is formed by inserting before the final consenant म in the strong forms and म in the weak forms, thus from क्य्— व्यक्ति and व्यक्त

## 277. PARASMAIPADA

	$\mathbf{Pres}$	ent बर्	,
	Singular.	Dual.	Plural.
1st Pers.	_	યુષ્કવ:	યુષ્ખા:
2nd Pers.	યુનિધ	युङ्क्षः	यु <i>ङ्</i> क्थ
3rd Pers.	યુનિત્તા	युङ्ता:	યુષ્ક્રન્તિ
	Poten	tial लिङ्	• }
	Singular.	Dual.	Plural.
1st ers ${f P}$		युष्ट्याव	યુષ્યાન
2nd Pers		युष्यातम्	યુષ્યાત
3rd Pers.	યુષ્યાત્	युध्याताम्	े युञ्ज्युः
, ,	$\mathbf{I}_{\mathbf{mpera}}$	tive નોદ્	;
	Singular,	Dual.	Plural
1st Pers.	યુનગાનિ	<b>યુ</b> નजाव	યુનગામ
2nd Pers		<b>यु</b> ड्ताम्	युङ्ता
3rd Pers.	धुनत्तु	युष्ताम्	યુજાના
	$\mathbf{Imper}$	fect as	
	Singular	Dual	Plural.
1st Pers	<b>ઝયુન</b> जમ્	<b>अ</b> युञ् <b></b>	ઋયુષ્ય
2nd Pers	ઋયુનવા્	<b>ঋ</b> યુહ્તામ્	শ্বযুত না

**अयु**ङ्तााम्

3rd Pers अयुनक्

Plural.

#### 278 ATMANEPADA—TH Present सद

Singular Dual.

ਨਮਝੇ ब सह 1st Pers. र चे 478 જન્માદી 2nd Pers. 4+0H જન્મવે रुसारी 3rd Pera. कन्डे

Potential-Ge Plural. Singular Dual. <u> અનીમ</u> દિ 1st Pers. andla oન્થીવ¥ વન્ધીધ્વન क्न्बीयायाम् 2nd Pers. waller 3rd Pers. anda **ર**ન્થીયાતામ 9-4149

#### Imperative-सोट

Dual. Plural. Singular **७**५४।स**ह** let Pers and **હ**વાચાવ**ે** 2nd Pers. 479 रुन्धायाम् 9754 3rd Pers. Tell **₹**~401+1 रन्याताम

#### Imperfect सह

Singular Dual. Plural. let Pers. wefer মহন্দ্ৰস্থি **पक्क**ि 2nd Pers. we at **भदन्वा**याम 찍어냈어 3rd Pers, we u પ્રવત્વાતાનુ મવન્વત

279 The original nasal of a root is dropped in forming the base—thus from पद्म-भन्दिस, भगवि

## Eighth Conjugation. .

## तनादि Tan-class.

280. The base is formed by adding s to the root; in the strong forms the s takes Guna

281. The s is optionally dropped before a and a if not preceded by a conjunct consonant. In the weak forms s, if preceded by a conjunct consonant, is changed to sq before terminations beginning with a vowel; to a in other cases The s of the 2nd Pers. Sing. Imp. is dropped after s not preceded by a conjunct consonant.

# 282. PARASMAIPADA de.

	Singular.	Dual.	Plural.
1st Pers.	તનોમિ	તનુવ: <sup>or</sup> તન્વ:	તનુમ;or તન્મ:
2nd Pers	તનોષિ	તનુય:	તનુથ
3rd Pers.	તનોતિ	તનુત:	तन्वन्ति

## Potential fees

	Sıngular.	Dual.	Plural.
1st Pers	તનુયામ્	तनुयाव	તનુયામ
2nd Pers	તનુયા:	તનુયાતમ્	તનુયાત
3rd Pers	તનુયાત્	તનુયાતામ્	તનુયુ:

	Imperative—मीर्			
Sings	ılır	Durl	l'luraL	

RECONSTRUCTION OF

Singular	1100	Liniar
lst Pers तमवानि	तनवाव	तन्यास
_nd Pers. 青雪	ត់ក្នុកម្	মৰ্শ
3rd Perr तमीत्	নগুনঃম্	নৰ্ম-যু
In	yerlect—सद	

**4553 OF** VAN

चतन्तम्

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Dunl.

ਨਲਵਿ

ងការជិ

તત્વીવર્ષિ

તન્વીયાતામ

तन्यीयायाम् तन्यीध्यम्

तन्त्रति

FIT-ANATIZANTA Present-मर

135

Plural.

303

4646

यतस्यन्

Plural.

สนนิ

तमधे 520

Plural

તત્વીમજ

तन्वीरम्

तमपर का तनुसह का

NAME OF

Sin\_mlar Dual

lst Pers चन्त्रवर्ग

and Perr week

3rd Pera washir

2nd Pera. तन्त्रे 3rd Pers. and

1st. Pers avilu

3rd Pers. sedla

2nd Pers sedul

lat Pers. ਨਾਕੇ

Potential-[मद

Singular

Singular

Dunl

## Imperative - - dle

	Singular.	Dual	Plural.
1st Pers.	તનવ	तनवावहै	तनवासहै :
2nd Pess.	તનુષ્વ	तन्वाथाम्	તનુધ્વમ્
3rd Pers.	તનુતામ્	तन्वाताम्	तन्वताम्
	Imper	rfect -નહ <b>્</b>	

	Singular.	Dual	Plural
1st Pers.	ઋતન્વિ	अतनुवहि or	अतनुसहि or
		<b>अतन्व</b> हि	ત્રતનાફિ
2nd Pers	ઋતનુથા.	યતન્વાથા <b>ન્</b>	<b>ઝતનુધ્વ</b> મ્
3rd Pers.	ઋતનુત	श्रतन्वाताम्	ઋતન્વત

283 Takes for its strong base and, its weak base ent. The final s of ent is dropped before terminations beginning with व or म, and in Potential Par.

### PARASMAIPADA 答,

## Present we

	Singular.	Dual.	Plural.
1st Pers.	વારોમિ	લુ વે:	ક્ <del>ય</del> ામ:
2nd Pers	करोषि	कुष्य:	લુ ૧થ
3rd Pers	વારોતિ	લુા •્ત.	<b>झा</b> र्व न्ति

Pot. જાર્યામ્, Imp નારવાપિ, જ્ઞાન, નારોતુ; Impf. અવારવસ્, અવારો:, અવારોત્

Pres. Atm સુર્વે, સુષ્ષે, સુષ્તે Pot સુવીય; Imp. વારવે, વારાવ, વારાતામ્, Impf ઋવાવિ.

## Ninth Conjugation

284 The base is formed by indding ना to the root. In the weak forms ना becomes न before terminations beginning with a vowel, नी before terminations beginning with a consonant.

285 Roots ending in a consonant form the 2nd Pers. Sing Imp Par in पान instead of हि— सुवाद from सुद्

### r 286 ракавиатрада—की

### Present—खर्

	Singular	Dual.	Plural.
1st Pors	क्रीपामि	क्रीचीव	<b>ન્રીળી</b> મ
2nd Pers.	क्रीयासि	कीश्वीय	क्रीचीय
3rd Pers.	क्रीयासि	<b>છી ચી</b> ત	क्रीपन्ति

#### Potential-fee

	Singular	Dual	Plural
1st Pers	_	क्षीयीयाव	क्षीचीयाम
2nd Pers.	क्रीभीया	क्रीपीयातम्	क्रीचीवात
3rd Pers.	ક્ર <u>ી</u> થીયાત્	क्रीचीयाताम्	क्री दी ध

## Imperative जोट्-

	zmporo	व्याज्	
	Singular.	Dual.	Plural.
1st Pers.	<b>भीणानि</b>	ક્ર <u>ી</u> હાવ	<b>क्री</b> णाम
2nd Pers	क्रीयीहि	क्रीचीत <b>म्</b>	<b>ક્રીયીત</b>
3rd Pers.	क्रीचातु	क्री गीताम्	ન્ન <u>ી</u> લાન્દ્
	$\mathbf{Impe}$	erfect <b>as</b> .	
	Singular	Dual.	Plural.
1st Pers.	<b>ઝક્રી</b> હામ્	યુક્રી પીવ	<b>ઝ</b> બ્રીષીબ
2nd Pers.	<b>ઝક્રોી</b> વા:	જ્ <del>ય</del> જારી થી તેમ્	જા જારી ચૌત
3rd Pers.	અન્નીવાત્	અ <b>જાી</b> ષીતામ્	યુન્ન <u>ી</u> સ્
	ATMANE	fr ADA9	
	Preser	ार्ट <b>लंद</b> ∙	
•	Singular.	Dual.	Plural.
1st Pers	क्रीर्थ	क्रीणीव हे	भीषीमह
2nd Pers	क्रीणीव	<b>क्री</b> णाचे	<b>ભી</b> ષીध्वे
3rd Pers.	<b>क्री</b> गीत	क्रीपात	भीषते
	Poten	tial (ms.	,

*	Singular.	Dual	Plural.
1st Pers	<u>બ્રી</u> થીય	की <b>णीव</b> हि	क्रीबीमहि
2nd Pers	क्रीणीया:	क्रीचीयाथाम्	भ्री <b>णीध्वम</b>
3rd Pers.	भौगीत	क्रीशीधाताम्	क्री <b>ची</b> रन्
			•

#### Imperative—मोट

Singular	Dual	Plural	
1st Pers. ml-1	मीणावरि	क्षीपाम <b>र</b>	
2nd Pors. મીવીલ	ક્ષી <b>ષા</b> થાન્	क्षीणीध्वम्	
ard Pors ક્રીપીતાન્	क्रीणाताम्	ક્રીપતામ્	
Imperfect—चड			

	Imperfect—सङ	
Sing	ular Dual	Plural
1st Pers นคโ 2nd Pers. นคโ 3rd Pers. นคโ	चीया भक्षीणायाम	( भक्तीणीध्यम्

287 The popultimate nasal of a root is dropped in ferming the base thus from प्रत्-प्रशासि, प्रश्रीस , from वन्य — वधासि etc.

288 Cortain roots such as मू, पू, मू, and all roots in w, shorten their vewel-

#### प्तनासि , लुनासि स्वर्धासि

289 यह substitutes ग्रह for यह-लक्षां । रुब्रीयाम् , रुक्तानि, रुद्धा ।, रुक्तातु , भग्रज्ञाम्

200 m substitutes of for m-minife. जानीयाम् eta

## General Tenses and Moods.

## Intermediate द्र.

- 291. In the general Tenses and Moods as also in the formation of some verbal derivatives such as the Infinitive and certain Participles the vowel \(\varphi\) is in many cases inserted between the root and the termination. Thus \(e.g.\) the root (a\(\varphi\) forms the 1st Pers. Plu (a.)

  [ala(\varphi-\varphi), the 3rd Pers Sing \(\varphi \varphi \varphi \varphi\) alace the Infinitive \(\varphi(\varphi-\varphi\). Roots, which take the intermediary \(\varphi\) regularly, are called \(\varphi \varphi\) roots; those which do not take it are called \(\varphi(\varphi-\varphi)\) roots; while the term \(\varphi\varphi\) 'optionally \(\varphi(\varphi'\varphi\) is applied to roots which may or may not take the \(\varphi\)
- 292. The majority of roots belong to the સેટ class. To the જાનિટ class there belong most monosyllabic roots ending in vowels, and about one hundred roots ending in consonants ( પ્રવા, પવ, પવ, પુત્ etc.). A small number of roots (such as પ્રાપ્ટ, પુત્ર, લદ્) are optionally જાનિટ
  - 293. The rules for the formation of the general Tenses and Moods apply to verbs of all the ten Conjugations alike The distinction of special bases, which is characteristic of the

special Tenses and Moods, is not maintained. Vorbs of the 10th Conjugation – সুবাহি—bowover, preserve the characteristic অয় in the general tenses also (except in স্থত্ত and the Par of স্বাহিষ্

#### Perfect Tense-- ਬਿਟ

294 This Tonso is formed oither by Rednpli cation, or in a 'periphrastic' way (about which see Rule 327)

295 Monosyllabio roots beginning with consonants or the vowels with we and will provided these vowels be followed by one consonant only—take the Reduplicated Perfect. With however, takes the Periphrastic Perfect only Monosyllabio roots beginning with a long vowel (except with, or a short vowel (except with followed by more than one consonant, all roots of more than one syllable, all roots of the tenth class, and derivative verbs (such as Cansatives) take the Periphrastic Perfect. with Far, with Will with Perfects

#### Reduplicated Perfect

296 Rednplication is effected according to the general principles given in Rules 260 ff. But the following additional rules have to be noted.

297. Initial at undergoes no change. Initial at, followed by one consonant only, is changed to at

Perfect base of आए आए; of अस आस्.

298 Roots beginning with A followed by more than one Consonant, and roots beginning with A, reduplicate by means of A

Perf base of ঝলু ঝাণলু, of কলে ঝানুল্

- 299. Roots beginning with इ contract the reduplicative इ with the इ of the root into ई; but if the इ of the root takes Guṇa or Vriddhi, य is inserted between Reduplication and root. Thus from इव ईष्ठ: (3rd Pers. Plu) and इविष (1st Pers. Sing).
- 300. वस्, वद्, वप्, वस्, वह् form the Reduplication by means of उ; स्वप् by means of स; यज् by means of द; and व्यस् by means of वि Thus 1st Pers Sing उवास, उवाद, उवाप, उवास, उवाह, सुल्वाप, द्याज, विव्याध.
- 301. The Personal Terminations (fas.) of

Parasmaipada.
Singular. Dual. Plural.
1st Pers अ व स
2nd Pers ध अधुस् अ
3rd Pers, अ अधुस् उस्

#### Atmanepada

	Singular	Dual	Plural
1st Pers	ए	पर्द	मर्रे
2nd Pera	Ħ	पापै	वे
3rd Pera	Ų	খান	4.5

102. Before the terminations of the Singular Parasinaipada the base is strengthened as follows—

(a) Final T T B S. W. W take Gupa or Vriddli in let Pera Sing, Gupa only in 2nd Pera Sing, Vriddli only in 3rd Pera. Sing Thus from Al-Canu or Caniu, Infiu, Indiu

From मु-तृश्व का तुश्व तृष्टीच तृश्व हिंदाव From मु-चकर का चकार धक्रच , चकार

(b) YT W followed by one Consonant take Guna in the three Persons Singular-

(c) Tollowed by one Consonant is optionally lengthened in 1st Pers. Sing necessarily lengthened in 3rd Pers. Sing remains unclished in 2nd Pers. Sing

पर्च पपच Or पपाच, पपक्ष, पपाच

303 a Between the consonantal terminations (ध, व, म, से, वहें, महें) and the base most roots, whether सेट् or अनिट्, insert an इ, thus

2nd Pers Sing of મિદ્દ and તુલ્-િવમેદિય; તતોદિય 1st Pers Plu. વિમિદ્દિમ; તુતુદિમ

- b The eight roots क्ष, स, ह, स, द्र, यु, स्त, सु do not take the intermediate इ; hence चनार्थ; चन्नभ, दुद्रोध, दुद्रम
- c Most monosyllabic roots in ત્ર do not take the દ્ર before છા, thus from સ્મૃ-લસાથ
- d. Optionally અનિટ્roots may or may not insert the \;; thus મસ્યન્થિ or મસ્યન્થો
- e. भनिट् roots ending in vowels (except भर) or containing the vowel आ may or may not insert the इ before श, thus नी निनेध or निनिधिष, हन् ज्यनिथ or ज्यन्थ.
- 304. There are certain important rules of internal Sandhi as to the mode in which the Personal Terminations are joined to (az bases. The chief are as follows
- a Before vowel terminations द and ई when preceded by one consonant change to य, when preceded by more than one consonant, to इय,

thus 3rd Pors Plu of দী—নিন্দু, of দী—પિપિયુ ন্ত and ন্ধ change to ন্তন্ম throughout. Thus from দু—ধধন্ম

- b স্থ whon preceded by one consonant changes to ব whon preceded by more than one, to ঘব Thus from মু—হয়ু from মু—লগাব স্থ mostly changes to ঘব Thus from মু—খন্ডব
- c. The प. रे. ची and ची which appear as the Gnan and Vriddhi of र. रं. ड, क, change to चय, चाय पव चाव

Thus from निने and निने (strong मिट base of भी)—1st Pors. Sing निनय and निनाय, from तृष्टी or तृष्टी (मु)—भुष्टव or तृष्टाव

305 The Sandhi changes undergone by final consonants of the fact base, when coming into contact with consonantal terminations, are of very various kinds and are best learned by practice.

-	•	
	800 सिट्रा कि	ाद, सुद्र, भी, क
P	arasma ipada.	Atmanopada.
	Singular '	Singular
1st Pors	विभेद	<b>વિ</b> મિંદે
2nd Pers.	<b>बिमे</b> दिय	<b>વિ</b> મિદ્ધિયે
3rd Pers.	विभेद	विभिदे

Dual.	Dual.
1st Pers નિમિદ્વ	बिसिद्धि
2nd Pers નિમિદ્ધ:	बिसिद्धि
3rd Pers. નિમિદ્દત્ત:	बिसिद्धि
Plural. 1st Pers. ahlen 2nd Pers. ahe 3rd Pers ahe:	Plural. बिमिदिमहे बिमिदिध्वे बिमिदिरे
Parasmaipada	Atmanepada.
Singular	Singular.
1st Pers તુતીદ્	તેતુરે
2nd Pers તુતીદ્ય	તુતુરિષે
3rd Pers તુતીદ્	તુતુરે
Dual.	Dual
1st Pers તુતીદ્વ	તુતુરિષ્ફે
2nd Pers તુતુદ્યુ.	તુતુરાથે
3rd Pers agag: Plural.	તુતુદ્વાતે Plural.
1st Pers. તુતુર્ધિ	તુતુદ્ધિ≒
2nd Pers તુતુર	'તુતુદ્ધિ
3rd Pers. તુતુરુ:	'તુતુદ્ધિ

Atmanepada.

પત્રાતી

Paramainada.

T title illiai jaassa	
Singular	Singular
1st Pers. figur or figur	निन्धे
2nd Pers. faaluu or faau	નિન્પિયે
3rd Pers. family	નિન્ધે
Dual	Dual.
1st Pers. Freque	मिन्यिवर्र
2nd Pers farug	निन्धार्थे
3rd Pers. farug	નિત્યાતે
Plural.	Plural

निन्धिमद्र નિન્પિષ્વે નિનાર

1st Pors. Gofenn 2nd Pers. Foru 3rd Pers. Freq Atmanepada. Parasmaipada. Singular Singular चले 1st Pers wait or wat 2nd Pers. word ษตป पके 3rd Pers. चकार

Dual. Dual 1st Pers. wasq चकवरी وانعم 2nd Pers. प्रमुख

ard Pers. unn

Plural.	Plural.
lst Pers. चक्रम	चक्तमहे
2nd Pers. प्रका	'च छा दे
3rd Pers. चक्रा	चित्रिरे

307. Certain roots weaken the fac base in a special way in the weak forms (i.e. all forms except Singular Par.)

308. Roots in आ, ए, ऐ, ओ drop the final vowel in all weak forms and also optionally before the termination 2nd Pers Sing. Par, if इ is prefixed to it In the 1st and 3rd Pers. Sing. Par. the final vowel and the termination आ combine into औ.

## Thus जिंद् of दा

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. ६६ी	दरे
2nd Pers ददाय or दिव	दिवे
3rd Pers ६६ी	दरे
Dual.	Dual.
1st Pers. दिव	ददिवहे
2nd Pers ६६यु:	<b>દ્રદા</b> ધે
3rd Pers. ६६५;	ददावे

Plural.	Plural.
lst Pers. दिस	द्दिस
2nd Pers दद	द्दिध्वे
8rd Pers. इंदु	<b>દ્</b> દિર

मे-जगी, जगाय or जगिय, समी, etc.

809 Roots which contain the vowel w between two simple consonants and which reduplicate the initial consonant unchanged, drop the Reduplication and change the with u in all weak forms, as also in 2nd Pers. Sing Par if there is the intermediary w Hence was of An-

#### PARASWATPADA.

	prugmar	Duar	Piurai
1st Pers.	सतान OF सतन	तिनिव	त्तीनिस
2nd Pers.	ततन्त्र or देनिय	<b>તૈન</b> થુ	तेन
3rd Pers.	ततान	dea	वेनु:

#### ATMANUPADA.

	Singular	Dual.	Plural
1st Pers	वेने	तिनिवह	तिनिस
2nd Pers.	રિનિવે	તૈનાથ	ત્રે નિશ્લે
3rd Pers	<del>तेत्रे</del>	ਰੋਕਾਰੇ	26.2

From पत्-पपात पेतिय etc.

810 Ha and g form Eac in the same way

મન્ 3rd Pers. Sing. Par. बમાબ, Du. મેનતુ:, Plu. મેન્દ્ર: , 3rd Pers. Sing. Atm. મેને, Plu. મેનિરે.

तृ 3rd Pers. Sing. Par. ततार Du. तेरतु:, Plu. तेर:

- 311. Certain other roots form their जिट् either regularly, or like तन् Thus राज् रराज; रराजतु: or रेज्ञु: or रेजु:
- 312. गम्, हन्, जन्, and खन् drop their radical vowel in the weak forms; the ह of हन् is changed to घ्. Thus जिट् of गम्

## Parasmaipada.

		Singular	Dual.	Plural.
1st	Pers	जगास or जगभ	जिम्मव	जिसस
2nd	$\mathbf{P}$ ers	जगन्य.or जगसिथ	ज•મથુ.	जग्म
3rd	$\mathbf{P}$ ers	जगाम	जग्मतु:	जग्सु:

Atm. (after certain Prepositions) ज्यम, 3rd Pers. Plu जिल्ल

हन् जवान or जधन, जधन्य or जधनिय, जधान; जिल्लाव, etc.

जन् Atm. जज्ञे

313 ખિલાસ (which is used as the નિદ્ of અદ્) similarly drops its vowel in the weak forms Plural ખિસા, ખસ, ખસુ:. 314 वस यह यह, यह यह यह (besides taking ह for ह in Reduplication see Rule 300), in the weak forms, excepting 2nd Pers. Sing Par substitute ह for the ह of the root and then contract the two ह into ह

#### TU-LULUE PRINT

Singular Dual Plural. lat Pers. ধ্ৰাৰ লাভ্ৰম জামিম জামিম 2nd Pers. ধ্ৰন্থ লাভ্ৰমিম ক্ৰম্ব জাম 3rd Pers ধ্ৰাধ জ্বল জাম্ব

315 Analogously ध्यम् forms सुरमाय, राष्ट्रयश समुप

316 यम् in Lit has the strong base ४ प्रज or ६ पात्र and the weak base ईप्-४ पात्र 3rd Pers. Plu Par इस्, Atm - कि?

317 व्यप् forms विध्वाध विविधतु विविधु

318 चन् in the weak forms substitutes पर for र—अपार कार्यक्ष जन्दक

319 The reduplicated निट of भू is as follows-

#### ГАВАБИАІРАDA—¥

Singular Dunl Plural 1st Pors वभूव सभूविय वभूविम 2nd Pers वभूविय वभूवयु वभूव 3rd Pers. बभूव वभूवयु सभूव

320 चर्ग (धादि) forms the लिट base पानग्— 1st Pors. Sing Atm पानग् 321. નિ forms નિયાય ; Atm (after certain Prepositions) નિયો.

चि forms चिकाथ or चिचाय; Atm. चिक्यें or चिच्ये

- 322. દુશ્ and હતા form 2nd Pers Sing Par either દ્દશિય and નનનિય, or દદ્દ and મનક
  - 323. ह्वे forms जुहाव; Atm जुहुवे.
- 324 च forms its Lit either regularly વની, 3rd Pers Plu. વનુ., or uses the strong base હવ્ય and the weak base આય or અન્ 3rd Pers Sing Par હવાય, 3rd Pers. Du. અનતુ: or અપતુ:; 3rd Pers Plu. અનુ:.
- 325. A નિર્form આદ appears in the following five Persons Sing 2nd Pers. and 3rd Pers આતા, આદ; Du 2nd Pers and 3rd Pers આદ્યુ:, આદનુ: , Plu. 3rd Pers આદુ:. These forms have the sense of the Present Tense and may be substituted for the corresponding Present forms of દ્વારા. ત્રવીતિ etc.
- 326. વિદ્ (ત્રદ્દારિ) forms the Lit વિવેદ. The following forms of this verb are વિદ્ in formation (although without Reduplication), but Present in meaning 'I know' etc.

	Singular	Dunl	Plural.
1st Pers.	पेट	विद	विद्य
2nd Pers	वस्य	વિદયુ	विद
3rd Pera.	वेट	[4rt	विदु

#### Periphrastic Perfect

327 This Perfect is formed by joining the termination will to the root and by adding to the base thus formed the Redisplicated Perfect Par of whore y or the Red Perf Par or Atm of 50

328 As to which verbs take the Poriphrastic Perfect, see Rulo 295 पम् and भू are used after Par as well as Atm Verbs हा Par after Par Verbs, हा Atm after Atm Verbs. Thus—

सन् Par — धन्दासास or धन्द्रीवसूत or धन्द्रीयकार इंड Atm — ईडासास or ईडीवसूत or ईडीयको

329 Before चाम् a final vewel of a root or a short vewel followed by one Consenant only takes Gupa. Thus from उप्—चीयासाय etc. विद् ाड an exception—विद्वायकार

## 330 श्रास्, Atm.

ւ			
	Sıngular.	Sıngular	Singular.
1st Pers	ત્રાસાક્ષાસ	<b>ઝા</b> સાં <b>વ</b> સૂવ	<b>ઝા</b> સાં <b>વ</b> ક્રો
2nd Pers	<b>ઝા</b> લામાસિથ	<b>જ્ઞા</b> લાંવમૂવિથ	<b>ઝા</b> લાં વકાષે
3rd Pers	ગ્રાલા <b>લાલ</b>	<b>ઝા</b> સાંવમૂવ	<b>ત્રા</b> માં <b>વ</b> ક્ષે
	Dual	Dual.	Dual
1st Pers	<b>ઝા</b> સાસાસિવ	<b>ઝા</b> સાવસૂવિવ	आसांचक्षवहे
2nd Pers	જ્ઞાસામામથુ:	ञ्रासांबसूवद्य:	<b>ઋા</b> લાં चક્રાાથે
3rd Pers.	<b>ઝાલા</b> માલતુ	ઋાસાંવમૂવતુ:	<b>ઝા</b> માં વક્ષાતે
	Plural	Plural	Plural
1st Pers	<b>ઝા</b> લાલાસિમ	<b>ઝા</b> સાંવ <b>બૂ</b> વિબ	आसांचक्रसहे
2nd Pers	<b>ઝાલા</b> લાલ	<b>ઝા</b> સાંવસૂવ	<b>આ</b> સાં વકાર્લુ
3rd Pers	ગ્રાસ(બાસુ:	<b>ઝા</b> સોવસૂતુ:	श्रासांचित्रिरे
007	m, , ,	, 0	

331 The roots भी ही स and ह take Reduplication before आस्

विभयांचवार विभरांचवार etc.

## Aorist gs

332 The Aorist takes the augment স্থা, in the same way as the Imperfect ( লাড: )

- 333 The Personal Terminations are the same as in the Imperfect some सुरू forms take एस् instead of सन् in 3rd Pers. Plu Par
- 334. There are two main classes of get for mations. In the first class the Personal Ter minations are added to the root either immediately or after an intermediate q. In the second class a letter of the exq group (Sibilants) is inserted between the root and the terminations. Of the first class three varieties have to be distinguished, and four of the second class. Some roots form their get in one way only, others in several.

#### FIRST CLASS

AORISTS WITHOUT AN INTERMEDIATE SIBILANT

#### First Form.

335 The terminations are added to the root immediately The termination of the 3rd Pers. Plu. is seq before which a final vowel of the root is dropped. The Parasmaipada terminations only are used.

### दा युक्

	Singular.	Dual.	Plural.
1st Pers.	<b>ઝ</b> ાન્	<b>અ</b> दाव	<b>घदा</b> म
2nd Pers	भ्रदा:	<b>ઝ</b> દાતમ્	<b>अदा</b> त
3rd Pers.	घदात्	श्रदाताम्	ષ્કદુ:

336. भू takes the termination अन् in 3rd Pers Plural, and (as in जिंद) changes its क into केव् before vowel terminations.

		Singular.	Dual	Plural.
1st ]	Pers	<b>અ</b> મૂવ <b>ન્</b>	<b>ષ્મ</b> ત્વ	<b>ષ્ર</b> ભૂમ
2nd	$\mathbf{Pers}$	अभू:	ષ્રમૂતમ્	ઋમૂત
3rd	$\mathbf{Pers}$	ઋમૂત્	<b>અમૂતો</b> ક્	<b>ધ્રમૂવન્</b>

### Second Form.

337. आ is added to the root before the Personal Terminations This आ is dropped before terminations beginning with आ, it is lengthened before च् and स्

338 Before the added જા a final તર or તર of the root takes Guna, thus from સ્- અસન્ત્ દશ્ also forms અદ્યોત્

This form generally is Parasmaipada

#### Parasmaipada—सिप्

Singular	Dual.	Plural.
1st Pers. પશ્ચિમ	<b>પ</b> સિષાવ	<b>પ</b> સિપામ
2nd Pers. when	<b>પ</b> સિપતન્	મસિષત
3rd Pers. अधिपत्	<b>પ</b> શ્ચિતાન્	મસિષન્

#### Third Form.

339 us added to the root before the Personal Terminations, and the root takes a peculiar Reduplication subject to complicated rules. The reduplicative Vowel 18, in many cases, lengthened. This form of us is taken by Verbs of the tenth class and Causatives also by some other roots.

The following is an example of this पुर after a causative base भीष्य from सुष

#### PARASMATPADA.

Smgular Dual.	Plural.
1st Pers. भन्नस्पम्       भन्नस्पा         2nd Pers. भन्नस्प       भन्नस्पा         3rd Pers. भन्नस्पन्       भन्नस्पा	ષન્ મનૂતુવત

#### ATMANEPADA.

	Singular.	Dual'	Plural.
1st Pers.	અ <b>ન્</b> યૂસુ चે	<b>ઝમૂ</b> મુचાવદિ	अ <b>म्</b> रसुचामहि
2nd Pers	અ <b>ન્</b> તુબુ <b>ત્તથા</b> :	असू <u>म</u> ुचेथाम्	
3rd Pers.	<b>અ</b> નૂ <del>પુ</del> चत	<b>ઝમ્તૂમુ</b> चેતામ્	असूसुचल

## SECOND CLASS.

### AORISTS WITH AN INTERMEDIATE SIBITANT.

### Fourth Form.

340. This form takes the following terminations

### PARASMAIPADA.

	Sıngular.	Dual.	Plural.	
1st Pers.	લમ્	क्षाव	લામ	
2nd Pers	स:	सतम्	સત	
3rd Pers.	લત્	सताम्	<b>સન્</b>	
ATMANEPADA.				
	Singular.	Dual.	Plural.	
1st Pers	સિ	साविह	સામફિ	
2nd Pers	સથા:	સા <b>થા</b> મ્	સધ્વમ્	
3rd Pers	સત	साताम	सन्त	

साताम्

341 Before these terminations the vowel of the root remains unchanged.

342. Thus form of मुद्र is taken by few verbs only

#### Parasmaipada—दिम्

Singu	lar Dunl	Plural
1st Pors પરિષ 2nd Pors પરિષ 3rd Pors પરિષ	<b>थ</b> दिवतम्	પરિધામ પરિધત પરિધન્

#### ATHANEPADA.

	Singular	Dual.	Plural
1st Pers	પરિચિ	<b>भ</b> दिचाविध	पदिचामि
2nd Pers.	चदिषया	<b>પ</b> દિવાયામ્	યદિઘષ્વમ્
3rd Pers.	<b>પ</b> દિષત	<b>પ</b> દ્ધાતાન્	પરિચન્ત

#### दुर्-पश्चम् Atm पश्चि

#### Fifth Form

343 The Personal Terminations are as follows...

#### AGATIA WRAILAG

Singular	Dual	Plural
1st Pers. सम्	स्त	स्म
2nd Pors. सी	स्तम्	स्त
3rd Pers. सीत्	<del>પ્</del> તામ	Ŧ

#### ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers	<b>સિ</b>	स्रह	स्रहि
2nd Pers	<del>થા</del> :	साथाम्	ध्वम्
3rd Pers.	41	<del>પ્</del> યાતામ્	<b>પ</b> ત

344 The final consonants of the roots combine with the initial letters of the terminations in various ways, according to the rules of Internal Sandhi thus પર્ય અપાસીત્, પ્રવ્ય અપાસીત્, પ્રવ્ય અપાસીત્; સ્વ્ર્ અપાસીત્; સવ્ય અપાસીત્; સવ્ય અપાસીત્; સવ્ય અપાસીત્; સવ્ય અપાસીત્; સવ્ય અપાસીત્; સવ્ય અપાસીત્; લધ્ અપાસીત્; લધ્ અપાસીત્; લદ્ય અપાસીત્, દદ્ય અપાસીત્ (2nd Pers. Plu અદાખા) નન્ Atm અનંત

345 ध्वम् becomes दुम् after vowels (except आ and आ) and र् Thus from नी अनेदुम्, from आ अवादुम्

346 The vowel of the root takes Vriddhi in Parasmanpada

जि अजेवीत्, नी अनेवीत्; शु अश्रीवीत्; भन्न् अभां चीत्

Final इ ई ड and स take Guṇa in Almanepada

नी चनेष्ट: स् असीष्टः

Plural

Parasmanpac	(aन
-------------	-----

1st Pers. भनेषम् भनेष भनेष	Singular	Dunl	Plural
2nd Pers. પનેવી પનેષ્ટમ્ પનેષ્ટ 3rd Pers. પનેવીન્ પનેષ્ટામ્ પનેષ્ટ	2nd Pers. would	પનૈષ્ટન્	પનેલ

Singular Dual

#### ATMANEPADA.

1st Pers. चनेपि	પનેષ્વદિ	યનેપષ્ટિ
2nd Pers. भनेहा	<b>પ</b> નેપાયાન્	યનૈદુક્
3rd Pers. ঘনিত	<b>પ</b> નેપાતાન્	પ્રમેપત
Paras	marpada—E	
Singular	Dual	Plural.

1st Pors પ્રભાર્ષન પ્રવાર્થ પ્રવાર્ષ 2nd Pers. પ્રવાર્ષી પ્રकાર્ષન પ્રવાર્ષ 3rd Pers. પ્રવાર્ષીન પ્રવાર્ષીન પ્રવાર્ષ

#### THEFT

	Siugular	Dual	Plural.		
1st Pers.	પ્રકાપિ	પ્રજ્ઞવિષ	<b>पक्रम</b> ि		
2nd Pers.	भक्तथा	પ્રજ્ઞપાયાન્	પજવૃત્		
3rd Pers.	ખાલાત	પછાવાતાન્	<b>પછ</b> ાપત		

347 दृश् सन् and सृश् substitute रा for भार—પદાચમ મહાચન મહાચન 348. হা, স্বা and আ substitute হু for ৠ before the Atm terminations হা 1st Pers. Sing. Atm. স্থাইবি, 3rd Pers. সহিল.

### Sixth Form.

349. This form takes the same terminations as the fifth form but prefixes to them an  $\mathbf{\xi}$ . The  $\mathbf{\xi}$  of the 2nd and 3rd Pers Sing. Paris dropped. The terminations then are as follows

#### PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	द्र्षम्	<b>५</b> ष	ऋषा
2nd Pers	र्द्र:	દ્રષ્ટન્	78
3rd Pers.	<b>કે</b> ત્	દ્રષ્ટામ્	₹ <b>₫</b> :

#### ATMANEPADA.

	Singular.	Dual.	Plural.	
1st Pers	इवि	६७हि	<b>ছ</b> পছি	
2nd Pers	દ્રષ્ઠા.	દ્રષાથામ્	इध्वर्म्	
3rd Pers	દ્રષ્ટ	द्रषाताम्	इषत	

350 The vowel of the root in most cases takes Vriddhi or Guna નુ અનોવિષ્યમ, 3rd Pers. નનાવીત્; Atm. અનવિષ્ટ. નુષ્ અનોધિષ્ય.

#### Parasmaipada - नुध्

Singular	Dual	Pinral.
lat Pers. अवीधियम्	षदीधिष	<b>च</b> वीधि <b>म</b>
2nd Pors. walth	પવોધિષ્ટમ્	પવીધિષ્ટ
3rd Pors भवीधीत्	<b>પવો</b> ધિષ્ટામ્	<b>પ</b> વોધિષ્

#### ATMAYERADA.

Singular	Dual	Plarai
1st Pers. पदीधिय 2nd Pors. पदीधिष्ठा 3rd Pors. भदीधिष्ट	चत्रोधिष्यद्य चत्रोधिषाधाम् चत्रोधिषाताम्	<b>भवीधिदृ</b> म्

#### Seventh Form

351 The terminations are those of the sixth form with an Expressed. The Parasmaipada only is used. The terminations are as follows—

	Singular	Dual	Plural.
1st Pers	સ્થિષમ્	सिष्व	સિય
2nd Pers	र्षी:	સિંદમ્	सिष्ट
3rd Pers.	<b>सीत्</b>	सिष्टाम्	સિયુ

352. This form is taken by a few roots in आ, and by नम् यम् and रम्

### PARASMAIPADA (4.

	Singular.	Dual.	Plural,
1st Pers.	<b>ઝરંસિ</b> ષમ્	<b>બ્ર</b> રંસિલ	ત્ર <b>રં</b> सि <b>प</b>
2nd Pers.	<b>અ</b> રંસી:	<b>अ</b> रंसिष्टम्	<b>પ્રાં</b> સિષ્ટ
3rd Pers.	<b>ઝ</b> ાંસીત્	<b>બ્ર</b> ાંસિષ્ટાન્	श्ररंसिषु:

## Simple Future &&.

- 353. This Future is formed by adding to the root the suffix &, or in the case of Az verbs swi To the base thus formed the terminations of the Present are joined; the \$\mathbf{x}\$ of \$\mathbf{v}\$ or \$\mathbf{v}\$ we being lengthened before \$\mathbf{q}\$ and \$\mathbf{q}\$, and dropped before vowels.
- 354 Final vowels, and short medial vowels followed by one Consonant only, take Guna

Thus from इ एथािस; from सू भविषािस; from क्ष कारिथािस; from बुध् गोत्स्थे.

- 355. A number of Verbs form the Future with as well as without the intermediate द.
  Thus from enq વાલ્યોમિ or વાર્તિલ્યામિ.
- 356 The ત્રહ્ય of Verbs of the 10th Conjugation, Causatives etc. is retained, but the final ત્ર is dropped. Thus from તુર્ (પોરસ) પોરસિયામિ

#### 

Singular	Dual	Plural
lst Pers. મવિષ્યામિ	भविष्याव	मविष्यास
2nd Pers. भविष्यसि	भविष्यय	भविष्यय
ard Pers. भविष्यति	भविष्यत	भविष्यन्ति

#### WIS-ADATSPARTA

Singular	Dual	Plural
1st Pers w42	<b>લા</b> વ્યાવ <b>ઈ</b>	साम्यामह
2nd Pers. स्ट्यरी	<b>સ</b> ત્ત્વેથે	<b>લા</b> સ્ત્ર <b>ધ્વે</b>
3rd Pora with	<b>ન્ન</b> પધેતે	લાસ્ <u>ય</u> જે

358 दृश् श्रास्, सार्ग् form द्रच्यासि, सन्त्रासि, सम्बासि

वस् forms परस्थासि, प्रइ—पदीयासि, नम्— गडच्यासि

#### Periphrastic Future—सुद

359 This Future is formed by adding to the Nominative Singular of a neur of agency formed from the root by means of the suffix & the Present of the vorb vq (to bo) in the First and Second Porsons. In the Third Porsons the Nominative forms of the neur of agency (Sing Du. and Plu.) are used without vq

- 360. Before at the final vowel of a root, or a penultimate short vowel, takes Guna. Thus from on annitu ( વાતો being the Nom. Sing. of વાદે, formed from of by means of a); નો નેતાસા; મુ મવિતાસા.
- 361. A limited number of Verbs only form a Future of this kind (in addition to the simple Future).

## 362. PARASMAIPADA CI.

	Singular.	Dual.	Plural.
1st Pers	<b>દા</b> તાસ્ત્રિ	दाताख:	<b>દા</b> તા <del>ર્યા</del> :
2nd Pers.	<b>દાતા</b> મિ	<b>દા</b> તાસ્ય:	<b>દા</b> તા <b>સ્</b>
3rd Pers.	दाता	<b>દાતા</b> રી	दातार:

## ATMANEPADA CI.

	Singular.	Dual.	Plural.
1st Pers	दाताही	दातासृ	<b>દા</b> વાસા ફે
2nd Pers.	दातासे	<b>દા</b> તાસાથે	દાતાધ્વે
3rd Pers	दाता	<b>દાતા</b> રી	દાતા <b>ન:</b>

# Conditional & ...

363. This Mood is formed by adding, as in the Simple Future, we to the root which takes the Augment wand the terminations of the Imper-

fect. The root takes Guna as in the Finture Thus from भू—મનવિષ્યન્ from पच्—મયજાન્, from वर्ष—મવજાન, from इग्र—મદસ્ત્રન

### 864 PARASHAIPADA-1

		•	
	Singular	Dual	Plural
1st Pers. 2nd Pers. 3rd Pers.	<b>પ્ર</b> મવિષ્ય	યમવિયાવ યમવિયતમ્ યમવિયતામ્	મનવિવ્યાન મનવિવ્યત મનવિવ્યન્

### ATMANEPADA——HIT

Singular	Dual	Plural.
lat Pers ખનાવ્યો	भन्त <b>्यावधि</b>	યનપ્યામિ
2nd Pers. werever	<b>મના</b> ષ્ટ્રેથાન્	યનપ્યાધ્યમ્
ard Pors. भनास्थत	પ્રસાધ્યેતાન્	चनस्थल

### Benedictive-พเมเน-โซธ

365 This mood is formed by adding to the root the following terminations—

parabhatpada.						
Sugular Dual. Plural.						
1st Pers.	યાલન્	વાક્ત	યાપ્ત			
2ud Pers	या'	याभ्द्र				
3rd Pers.	यात्	યાસામ્	યા <b>ય</b>			

## ATMANEPADA.

	Sıngular.	Dual.	Plural.	
1st Pers	<del>ષ</del> ીય	सीविह	<b>યો</b> મફ્રિ	
2nd Pers.	નીકા:	સીયાધ્થામ્	સીધ્વ <b>ન્</b>	
3rd Pers.	<b>લી</b> ષ્ટ	सीयास्ताम्	સી <b>રન્</b>	

366 In Par the root does not take Guua or Vriddhi Thus भू भूथासम्

367. Final દ્ and ভ are lengthened. Thus ળિ ગીયાલમ્

368. Final ૠ becomes િ. Thus क જિલ્લામમ્ ઋ preceded by a Compound Consonant takes Guna. Thus સ્મ સાહાસમ્

369. दा, धा, भा, स्था, पा, (to drink), हा and गै change their vowel to ए दियासम्, पियासम् etc

370. In Atmanepada the Az (and optionally the Az) roots take the intermediate \( \) The vowel of the root takes Guna; but when the intermediate \( \) is not used, final \( \) remains unchanged.

Thus पू पविषीय; क्ष क्षषीय.

# 871. PARASMAIPADA 37.

	Singular.	Dual.	Plural.
1st Pers	<del>भ</del> ूथासम्	<del>ય</del> ૂયાસ્ત્ર	<b>भू</b> यास्त
2nd Pers	भूया:	भूयास्तम्	સૂયાસ્ત
3rd Pers	<b>भ</b> ्यात्	<b>भू</b> यास्ताम्	મૂયાનુ:

#### ATMANEPADA——面

	Singular	Dual	Plural.
1st Pers.	છા પીય	<b>क्तपीव</b> िं	81 વીમજિ
2nd Pers.	<b>છ</b> ાવીઠા	en पीयास्ताम्	<b>છ</b> વીલુમ્
3rd Pers.	<b>ક્ષ</b> વીષ્ટ	क्षपीयास्ताम्	es ધીરન્

### PASSIVE.

372 A Passive Form in all Tenses and Moods, is taken by Verbs of all classes. Transitive Verbs form the Passive in all Persons and Numbers, Intransitive Verbs only in 3rd Person Singular The root takes the suffix  $\eta$  (without Guṇa or Vriddhi of the root) and to the base thus formed there are added the Atmanepada Terminations of the First Group of Verbs (See Rule 226).

Thus from चतुम्—Pres. चतुम्यी, चतुम्यी, चतुम्यी, चतुम्यी, चतुम्यावी चतुम्यावी टाट., Pot. चतुम्यी, Imp. चतुम्यी Impf चलान्यी

From बुष्—Press बुध्ये Pot बुध्ये , Imp. बुध्ये , Impf. प्रबुध्ये

873 Before u final wand w of the root are lengthened final we becomes to final we becomes to (or we in certain Verbs). Thus from जि जीयते, from क्व क्रियते, from क्व नीयते, from पू पूर्वते

374 Final ત્ર preceded by a Compound Consonant takes Guna Thus from સ્ત્ર સાર્થેન

375 For the final आ of दा 'to give', धा, मा, स्था, पा 'to drink' and हा 'to abandon' ई is substituted, so also for the ए, ऐ, or ओ of दे, धे, गै, सो Thus दा दीयते, पा पीयते, गै गीयते, सो सीयते

376 A penultimate nasal is dropped Thus बन्ध् बध्यते ; ग्रन्थ ग्रन्थते

377 यज् forms ५ ज्यते, वच् उच्यते, वप् उप्यते, वस् उद्यते, वह् उद्यते, स्वप् सुप्यते, वा ज्यते, हि ह्रयते, यह् ग्रह्मते

378 जन् forms जायते , खन् खन्यते or खायते , भास् भास्यते or भिष्यते

379. In लिट, लुट, लट, लट्ड and आभिषि-लिड् the Passive is, generally, the same as the Active form with Atmanepada Terminations Thus लिट् of क पक्षे; of ईच् ईचांपक्षे or ईचामासे; लट्ट of बुध् बोधियथे, लुट of बुध् बोधिताहे; ल्डड of बुध् अबोधिथे; आभिषि-लिड् of बुध् बोधिबोय

380 The Passive of તુલ્ also is formed by joining the Atmanepada Terminations of તુલ્ to the root; thus from ત્રનુદ્ધ 1st Pers Sing તુલ્ Passive પ્રત્યાવિષ

But there is a special form in the 3rd Pers. Singular Here the termination is \$\varphi\$, before which a final vowel of the root takes Viiddhi, and a medial vowel followed by one Consonant takes Guna. \$\varphi\$ of the root followed by one Consonant mostly becomes \$\varphi\$. After final \$\varphi\$ of the root \$\varphi\$ is inserted Thus from \$\varphi\$—\varphi\$ in \$\varphi\$ or \$\varphi\$—\varphi\$ in \$\varphi\$. From \$\varphi\$—\varphi\$ in \$\varphi\$ in

रम् forms परिता, लम्-प्रमामि or पातिमा

381 Verbs which form their base with प्रय (tenth Conjugation etc.), optionally drop the प्रय (to which प्रय is reduced) in the General Tenses, except सिट् Thus from चीर्य (तुर) सिट् 1st Pers Sing Passivo—चीर्यांचले, घीरयासारी स्टर—चीर्याय or चीर्य , सुर—चोर्याय or चीर्य (प्र Tho 3rd Pers. Sing सुर drops the प्रय necessarily—प्रयोदि From रोपय (Causative of रूर्)—प्रदेषि ।

## Causative Verbs िष्णल.

382. Every root may form a Causative. The base of the Causative Verbs is formed and inflected in the same way as the base of verbs of the tenth Conjugation Thus from वृद्ध (to know) बोध्य; बोध्यति 'he causes to know'; अबोध्यत् 'he caused to know' etc. From भू भावयति; from का नाययति

383 The causative suffix अथ is retained dropping, however, the final अ (as is the case in the tenth Conjugation) in all Moods and Tenses, excepting बुड् and आशिष-िषड् Thus Simple Future of बोधय बोधयिष्यति; Perf बोधयांचनार But Aorist (reduplicated; see Rule 339) अवूब्धत्; Benedictive बोध्यानम्

384 A few roots in श्रम् lengthen the vowel of the root; वाम् वास्थित

385 Roots in आ insert प् before अथ Thus

386 Roots in ए, ऐ, भी change these vowels into भा and also take ए Thus में गापथति

387 The same form is taken by a few verbs in इ or ई क्री कापयति.

888 चा forms प्रथयित वर प्राथयित , स्रा प्राप यति वर स्थययित

पा (to drink) forms पाययति - न्यान्य (१ न्याः क्रिस्ट्री 889 मी forms भीषयति , चन्-धातयति , च-भवेयति , चक्-रोययति and रोश्यति

390 ગનવૃતિ 13 used as the Causative of ৼ (to go) but ৼ with ખીધ forms મધ્યાયવિત

391 From धि there is formed विधाययीत or 'ते ('he astonishes)

## Desiderative Verbs-una

392 Desiderative Verbs may be formed from all roots, and are conjugated in all Tenses and Moods.

393 The Desiderative base is formed by redu plicating the root, and adding to it \(\mathbf{T}\) The Reduplication follows the general rules (260 ff), but \(\mathbf{T}\) and \(\mathbf{T}\) in Reduplication become \(\mathbf{T}\) Generally, an intermediary \(\mathbf{T}\) is prefixed to the \(\mathbf{T}\) after \(\mathbf{T}\)2 (and optionally after \(\mathbf{T}\)2) roots.

while no such was added to was roots.

Thus from भू बुभूषति, from स्था तिष्ठासित, from पठ् पिपठिषति.

394. As a rule, the vowel of the root takes Guna before इस, but not before स Thus from श्री भिश्चिष्यति, from दृत् निन्तिष्यति Medial इ however takes no Guna, विद् विविद्धित Final इ and इ are lengthened before स Thus जिन्नीष्यति (with an irregular change of Consonants) from जि; दृद्धित from ह

395. Final ऋ and ऋ become ईर् or जर्. Thus का चिनोर्षति; तृ तितीर्षति, सृ- सुभूषति

396 गृम् forms जिगांसति (or जिगसिषति), मृन् भीमांसते, इन् जिधांसतिः

397. दा forms दिलाति; धा धिलाति; मा भिलाति; पद पिलाते, रम् रिपाते, लम् लिपाते; यक् शिचति

398 अह forms जिध्यति, प्रच्यु पियु चिथ्यति; स्वप्--स्वपति

# Frequentative (or Intensive) Verbs usm.

399 Frequentative or Intensive Verbs denoting the repetition or the intensity of the

action denoted by the primary Verb—may be for med from any monosyllabic root of the first nine classes that begins with a Consonant

Thus from भू-either बोमोति or बोभ्यूवते from नी-नीभेवते from नप-तालध्यते

401 There are many special rules as to the frequentative form thus क्रम् forms भटकान्यते, हत्—वरीहस्ते etc. etc. 🗸

## Denominative Verbs—भागवात

402 A considerable number of Verbs are derived from nominal bases by means of the suffix य. (व्यव् or व्यङ्) The sense of Verbs of this kind generally is 'being or acting like' (the thing or person denoted by the noun), or 'treating as' (the thing etc), or 'desiring' (the thing denoted by the noun)

403 Before य final vowels are generally lengthened, final य and य। are often changed to ई, final nasals are dropped

Thus from काणा क्षणायते 'he acts like a Krishna'; from राजन राजायते 'he acts like a King'; from प्रत प्रजीयति (काचम्) 'he treats (his pupil) like a son'; from यञ्च यञ्चयते 'he makes a sound; from प्रज प्रजीयति 'he wishes for a son, 'from नमस् नमस्यति 'he pays homage'.

# Parasmaipada and Atmanepada.

- 404 The general difference in meaning between Parasmaipada and Atmanepada has been stated in Rule 218.
- 405 Many roots change the 'Pada' to which they properly belong, when preceded by Prepositions (Suna) Some of the most important cases are as follows

- 406 भम् (दिवादि) Par is used in both Pades after Propositions—निरम्पति or निरम्पति
- 407 स, withouta Proposition, takes either Pada—करोति, कुन्ते, but after certain Propositions it is Atm., in certain definite seases—thus एरि सुपक्तने, he series Hari
- 408 सन् which as a simple Verb takes both Padas, is Atm after उप and परा in the seases of 'continuity, 'energy', 'increase. Thus अपकारते he commences to advance, प्राकारते 'he marches to attack.' क्रम् after पा is Atm, when the rising of a heavenly body is meant—भाकारते सूधी 'the sua rises,' (but भाकारति सूसी प्रभीतमात् 'the smoke rises from the torrace)—After u and उप क्रम् is Atm in the sease of beginning—нकारते भोजुन 'he begins to out
  - 409 क्री is Atm with भव, परि वि,—विकीपीते 'ho sells.
- 410 की इ 18 Atm after भानु, भा, परि, सम्, भानु की डते 'he plays'etc
- 411 गम् 18 Atm after सम् when the verb
- 412 चर् after चत् 18 Atm when used as a transitive verb—धुन्यमभुद्दि he transgresses

the commands of his teacher.' It is Atm after सम्, when construed with an Instrumental स्थेन संवर्त 'he drives in a chariot'.

- 413. નિ is A.tm after નિ and પા, in the sense of 'conquering.' મહૂન્ નિગયને 'he conquers his enemies.'
- 414. बा is Atm after प्रति, in the sense of 'promising' सतं प्रतिज्ञानीते 'he promises a hundred Rupees' Also after अप, in the sense of 'denying' सत्यपनानीते 'he denies a debt of a hundred Rupees'
- 415. दा, simple, takes either Pada, after आ it is Atmanepada विद्यासादते 'he acquires knowledge'
- 416. નો is Atm after હત, હવ, નિ, in certain senses, as eg દ્રષ્ટ્રસ્ત્રયતે 'he lifts the stick', માપાવનામુપનયતે 'he initiates the disciple', નારં વિનયતે 'he pays the tax' Also માપ્સે નયતે 'he gives instruction in the Shāstra.'
- 417. યમ with આ is Atm. either when Intransitive, or when having for its object a limb of the Agent's body આય પતે તદા 'the tree spreads'; પાલિમાય પતે 'he stretches forth his hand.' It also in Atm (as a transitive verb) with

पा, चत् सन् except when having for its object a literary work. भारतवाद्यते he lifts up the lead' But वेदस्याच्यति—It is Atm with चत्, in the sense of 'accepting' or 'marrying कन्यास्वयद्यते 'he marries a girl

418 युज् preceded by प्र उप, नि generally 13 Atm — प्रयुक्त , उपयुक्त , नियुक्त हो

419 रम् is Paragin if preceded by पा परि वि विरम्भि 'ho takes rest परिस्मित 'ho sports After छए it takes either Pada, when used intransitively—धप्रमित or धप्रमित 'ho koops quiot

420 यद् is Atm in certain senses, so, e.g., विवद्भेत or विधवद्भेत येद्या 'the dectors disagree (optionally also विवद्भित and विधवद्भित) वद् with उप is Atm in the sense of 'advising, if used transitively—जियमुपवद्भे 'he advises his pupil'

421 विश with नि is Atm - निविश्वते

422. स्ता is Atin, if preceded by भव, म वि, सम् भवित्वत्रे 'hio waits patiently, मितहते 'hio sets forth.' It also is Atin after उत्, except in the sense of 'gotting up सहाद्वित्वते 'hio carnestly aspires to salvation but पीठाद्वित्वति 'hio rises from his

- seat.' It is Atm. after उप in the sense of 'worshipping' आदिल्यमुपतिष्ठते, also in an intransitive sense as 'भोजनवाल उपतिष्ठते 'he comes, or is present, at dinner time.'
- 423. દ્વ, with આ, is Atm., if either intransitive or when it has for its object a limb of the Agent's own body. સ્થિર ગાદતે 'he strikes his own head'; but પ્રસ્થિષ્ શ્રાદ્
- 424. है, with હવ, નિ, વિ, सम् and used intransitively, is Atm. હવહ્નવતે etc. With आ it is Atm in the sense of 'challenging' का આ આ પૂર્મા હ્રવતે.
- 425. जा, दृश्, जु take the Atm. in the Desiderative form (सनन्त) जिज्ञासते, दिद्वते, श्रुव्यूवते.

# Use of the Tenses and Moods.

- 426 The Present Tense (તાર્) indicates that an action is taking place at the present time; આગ પતિ દેવદતા: 'Devadatta comes (or 'is coming') (just now)'.
- 427. It also denotes permanent or habitual action (which may be said to be 'present' at any

- timo), पर्वतास्तिहत्तिः नया सर्वातं 'tho mountains stand firm, the rivers flow (now and at all times)
- 428 In narration सुद् is frequently used to denote past action with the particle स it does so exclusively—यजीत स सुधिष्ठिः Yudhish thira sacrificed.
- 429 It semetimes denotes near futurity this is frequently the case after interregatives, thought or desire being implied—话 陈门田 'what shall I do?' ('what am I to do?') 面 可吸用 'where shall I go?' ('where am I to go?')
- 430 The three Past Tenses—PE fitz and TE—are used rather promiseuously to denote past action but according to the old Grammarians the following distinctions should be observed—
- 431 The Imperfect (सह) denotes past action done at some time prior to the current day
- 432. The Perfect ( चिट् ) denotes such past action as took place before the current day and was not witnessed by the speaker. It is the proper tense for narrating events of the remote past
- 433 The Aorist ( ন্ধুন্ত ) denotes past action without reference to any particular time.

It, however, may be used by preference for action connected with the near past; so e g: খানু বুল্ডিংহা 'it rained to-day'.

- 434. With the prohibitive particle सा ( to which सा may be added) the Aoust is used in the sense of an Imperative the Augment आ is dropped in that case सा ग्रनः 'do not grieve'; सा मेंगी: 'do not fear.'
- 435. The Imperfect also is sometimes used with Hi Hi in the same sense, the Augment being dropped.
- 436. The Simple Future ( & ), expresses futurity in general, the Periphrastic Future ( y) expresses futurity, except that of the current day.
- 437. The Conditional Mood ( ्रंड्) is used in both clauses of conditional sentences, when the meaning is that the condition either was not, or will not be, completed, so that the consequence also did not take place or will not take place. Thus स्वरिचेदमनिष्यत् तदा समिचमपविष्यत् 'If there had been good rain, there would have been plenty of food' or 'if there would be good rain (but it is not expected that there will be), there would be plenty of food.'

- 438 The Potential Mood ( (Fig.) expresses (1) command, (2) invitation (3) permission, (4) entreaty, (5) question, (6) prayer
- (1) यज्ञत 'Let him sacrifice ( he should sacrifice ), (2) इह मुद्धीत भवान may you dine here (1 c. I invite you to dine here ) (3) इहासीत भवान 'you may sit here, (4) मुसस्थापधिद भवान 'may you be pleased to teach my son ( I entreat you to teach my son ) (5) यि येदस्थीयीय जतत्वम् 'should I read the Veda or Logic ? (6) भी भीजनं लग्निय O, may I obtain food!
- 439 It also may express enpability—ह्यं कन्यां वहें 'you are fit to marry the girl'
- 440 It frequently is used in both clauses of a conditional sentence to express that two actions are related as cause and effect—and મહેને સુદ્ધ યાવાન 'if he will worship Krishija he will attain happiness. The Simple I viture may also be used in sentences of this kind.
- 441 The Benedictive (માગિપિ-નિક્ટ) ex presses a blessing चिर जीव्याद મધાન્ 'May you live long!
- 442 The meanings of the Imperative (सीट्) are analogous to those of जिद्र Thus----- कथा

- પુરમ્ ' તેo to Kusumapura!'. વિરં જીવ ' May you . live long!' વિં વારવામ 'what should we do?'.
- 443. Noteworthy is the very frequent use of the 3rd Pers Sing Passive of बोट, often with the meaning of a courteous request अवतां भो पण्डिता. 'Please listen, you Pandits'.

# CHAPTER V.

# Verbal Forms derived from roots by means of Krit-suffixes क्षदन्तः

the preceding Sections under the Head of Conjugation, Western Grammar views certain other forms derived from roots such as the Participles, the Infinitive, the Gerund as verbal in character and hence includes the rules governing their formation in Conjugation. Sanskrit Grammar, on the other hand, includes these forms in the Category enem is e. Nominal bases derived from roots by means of the so-called ene (primary) suffixes.

445 Thus words such as जात, करे, वे रक which Western Grammar considers to be nouns—and words such as कृषेत् जात, વર્તુમ, જાલા—which Western Grammar treats as verbal formations are in Sanskrit Grammar classed, both of them, as Kridanta

In the present Chapter rules will be given for such Kridanta forms only as in Western Grammar are considered to have a rerbal character

# PARTICIPLES

## Present Tense

446 The Participle Present Parasmaipada is formed by joining the suffix way to that form of the special base of a root which appears before the termination 3rd Pers. Plu. Present Par

Thus from a (3rd Pers. Plu. Pres. aq+

From হ্বি (হিল্+ খনি )—হিবন্ From হু (ভাহ্+ খনি ) খাহন্ 24 From तन् (तन्व्+अन्ति) तन्वत्
From क्षा (व्यव्+अन्ति) व्यव्
दि व्यविष्
दि व्यविष

For the declension of Participles in Aq see Rules 126 ff

447 The Participle Present Atmanepada is formed by adding आन or मान to the special base the latter in the case of all verbs the special base of which ends in आ Before आन the root appears in the same form as in 3rd Pers. Plu Atmanepada before अन्ते or अते Thus from पू प्रमान, from दिव् दीन्यमान; from दिव् दीन्यमान; from दिव् दीन्यमान; from दिव् दीन्यमान; from की कीणान, from सुर् चोर्यमाण.

भास् forms भासीन

448. The Participle of the Present Passive Voice is formed by the addition of the suffix मान to the Passive base in य Thus मिद्र मिद्यमान, श्रु श्रुथमाण, क्ष क्रियमाण, दा दीयमान, श्रु चीर्यमाण

- 450 The Future Participles Atmanopada and Passive are formed by adding to the Future base सान Thus दास्थान करियमाण, श्रीयमाण टाट

## Participles in तव्य, भनीय, य

- 451 The Participles formed by means of the Suffixes Au, will u are sometimes classed as Future Participles they however have a somewhat different meaning, denoting that some thing—as specified by the meaning of the root—either should or must be done, or is fit to be done.
- 452 Before तथ and પનીય the final vowel and the penultimate short vowel of the root take Guņa. Penultimate स before પનીય becomes भर् Before तथ au र is inserted or not according as the roots are सह कर ज भनिर Thus from हा—संतब्ध

or दानीय (what must or should be given); from नी नेतव्य or नयनीय; from श्रु न्योतव्य or न्यवणीय; from भ्रु भिवतव्य or भवनीय, from क्ष व्यतंत्र्य and वार्णीय; from भिद् भेत्तव्य and भेदनीय; from वृष् वोधितव्य and वोधनीय

453. Before the suffix u, final u becomes u; final u and u take Guņa (or Vriddhi); final u and u take Vriddhi. Thus

दा देय; जि जिय; नी नेय; लू નવ્ય ('what should be cut'), or નાવ્ય ('what must necessarily be cut'); का નાય; तृ તાર્ય

454. Medial short  $\xi$  and  $\xi$ , followed by a single Consonant, take Guna;  $\pi$  in the same place remains unchanged;  $\pi$  is lengthened except if followed by a letter of the  $\eta$ - $\eta$ . Thus

मिद् गेद्ध; बुध् बीध्य; ढद् ढद्ध; वच् वाच; पठ पाळा, चम् चम्य

455. Medial long vowels or vowels followed by more than one Consonant remain unchanged. Thus

पूज् पूज्य, निन्ध् निन्धः

ष्ट्र forms इत्य, का कात्य (and कार्य); खन् खेय; टुट्टा, लभ् लभ्य (but with Prep आ आलम्भ्य); यास् शिष्य; स्तु स्तुत्य, हन् वध्य or धात्य.

#### Past Tense

456 A Past Participle Par is formed from the Reduplicated Perfect by adding an to that form which the root assumes before the termination of the 3rd Pers. Plural If this form consists of one syllable only, an x is inserted between root and suffix. Certain other roots also take this intermediate x

Thus from सिद् (विभिद्गः)—विभिद्दम् from क (चकुः)—पक्रिवम्, from दृग (८६५)—५६-अम् from वच् (७९)—७ पिवम् from गम् (जामुः)— जिम्मवस्

- 457 For the Declension of these Parti ciples—which are not much used—see Rule 147
- 458 A Past Participle Atinanopada is formed by adding via to that form which the root assumes before the termination 3rd Pers. Plu. Atm Reduplicated Perfect. Thus from via (vial)—value, from via (vial)—value,
- //459 The Past Passive Participle is for med by means of the suffixes a and a The more common termination is a which is joined on either directly or with an intermediate x.

which roots take the  $\xi$  has to be learned by practice. The root mostly remains unchanged, but, in many cases, is weakened in one way or other; thus final nasals are often dropped,  $\xi$  and  $\xi$  are substituted for  $\chi$  and  $\chi$ ,  $\xi$  or  $\xi$  is substituted for  $\chi$  etc. In some cases again the vowel of the root is lengthened. Thus

लिह ... लीढ • ধার स्त। नी ... नीत पत् ... पतित लिख **ન્નિ** હ્વિત স্থ સુત દંશ .. દ્રષ્ટ भू . सूत क्त .. છાત তাণ . তার্ব सुच् .. स्ता **લ**ન ... હાત যুজ্ . थ्रता ત્રામૃ યાન્ત छप .. હપ્ત हन् . हत ପ୍ରମ  $\mu g$ वच उता સિધ સિંહ ... डदित वद् बुध् । . **लु** ह्व वह ব্যও लभ् ઌૡૉ યંગ . દ્રષ્ટ ⊣, हिष ਵਿਲ .. •હફોત <del>४</del>ह નથ્ નદ પ્રપ્તર્ … પ્રષ્ટ द्रश् . द्रष्ट સ્ષ્ટ્રમ્ 428 दह दग्ध 덜 . કૃત

म्बा forms स्थित दा—इस पा-दस 15 centracted

460 A considerable number of roots take H (not H), among them specially roots ending in long vowels, and in Z. Thus—

म्त्री	म्तीम	म्	<b>બી</b> ર્ય	
দ্	सून	धा	<b>द्</b> रीन	
स्तु	મૂન ક્તીર્પ	भिद्	भिव	
u	पूर्ण	नुद	नुष (nlsc	मुत्त)
भन्न (	orms भग्न	सक्त-सम	विज्—विग्न	

461 The sense of this Participle generally is passive, thus नीत means 'led', मन्न 'broken' जात 'heard 'इत 'killed', but in the case of intransitive verbs, of verbs denoting metion, and a few other verbs (among them चान च्या वम्) the Participle has an active sense, thus मतोइष्ट मामन् 'I went to the village', विभूष्टमधिस्त 'he dwelt in Vaikuntha

462 It further has to be noted that this Participle very frequently has the sense of n finite verb. In the above two examples it has no Active sense, in the case of most transitive (একনিৰ) verbs its sense is that of a Past Passive Tense. Thus নিৰ মুম্বাৰ্গি হিল্লানি the beads were

cut by him.' Very frequent is the use of the Neuter form of this Participle in a kind of impersonal construction, thus तिन अतम् 'it was heard by him' ('he heard')

463. From the Past Passive Participle in  $\pi$  or  $\pi$  a Past Active Participle is derived by adding the suffix and Thus from and and (and of and of and of and of and of a finite Verb; thus  $\pi$  on and of the has done this.

# Indeclinable Past Participle.

464 An indeclinable Past Participle Active (sometimes called Gerund) is formed by adding to roots the suffix cal. Before call the root undergoes, on the whole, the same changes as before the  $\pi$  of the Past Participle Passive Thus

'នី (	•••	দ্মাৰো	•(મ્	•	ગર્લા
সি		जિલા	वेच्	•••	<b>उ</b> र्जा।
भू	•••	भूखा	<del>বছ</del> ্	••	यद्व।
क्त		क्षवा	યંગ		इंक्ष

त्	<u>ત્રીલ</u> િ	<u>प्र</u> न्	पाखा
त् सुच्	सुका।	दा	द्खा
<u>किंद</u>	क्षित्वा	स्या	સ્થિલા
वस्	गुहा	<u>খ্</u> য	दिल्या

465 Whon ear is proceeded by the intermediary with vowel generally takes Guna-

भी-मधिला पू-धितला, स्तू-वितला

But विद्-विदिला किंग्-क्रिगिला, सुप्-

◆Some roots take Guna optionally— বিশ্ব—লিধিবা or ধীৰিবা

त्रद् forms छद्ति। वस्—छपिता, पर्—एडीता

466 When Propositions are profixed to the root, Eq is replaced by u which is added immediately to the root. Thus.—

પાદા—પાદાય , વિની—વિનીય , चतुमू – भतुमूय , વિચાર—વિચાય

467 RI takes the place of RI after short final vowels. Thus-

विजि—विजिला, मझ—मझला प्रधी (पिध+र)— प्रधीला

468 Certain roots ending in म drop the म् optionally (when स्र is substituted for च) Thus from नम्—भव्यय or भारास्य, from नम्—भव्यय ог

हन् भन् and तन् form हत्य, मत्ये, तत्य प्रहत्यः अन्मत्यः वितत्य

469 The following examples illustrate the formation of this Participle in the case of some much used roots

470 The Infinitive is formed by adding git to the root which assumes the same form as before the ai of git (Periphrastic Future). Thus

दा	•••	<b>દાતુમ્</b>	<b>હૃ</b> શ્	•••	द्रधुम्
स्थ(	•••	<del>લ્</del> થાતુમ્	पच्	• •	પત્તુમ્
द	•••	<b>પત્તુ</b> મ્	પત્	••	પતિતુમ્
ની	•••	નેતુમ્	<b>ં</b> કુ <b>ર</b> ્	••	चोरियतुम्
श्रु	•••	<b>ત્રોતુ</b> મ્	बुध्	Cau	बोषयितुम्
મૂ	••	મવિતુમ્	गम्		મન્તુમ્
ক্ত	•••	વાર્તુંમ્	वृष्ट्		વો <b>હુ</b> મ્
भुज्	••	भोत्रुम्	स रू	•	સો <u>હ</u> ુમ્

## OHAPTER VI Government of Cases

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471 The term much denotes the different relations subsisting between the Vorb and the Nouns in a soatonce. Sanskrit Grammar distinguishes six such Karakas, viz. angaica, the relation of 'Agent', munica, the relation of 'direct object of action, anguagen, the relation of 'Instrument of action', Tucingien, the relation of 'giving wuici-mica, the relation of 'taking' or 'removal' Muneumien, the relation of 'abode of action' It may be said that on the whole each Karaka relation is expressed by a special Case ([qufa]) the 'Instrument' of an action e.g is generally expressed by the Third (Instrumental) Case But, according to circums tances, one and the same with may be expressed by different Cases and it thus appears that 'Cases' and 'Karakas are by no means identical This is further shown by the fact that the Sixth (Genitive) Case is not considered to be the expression of a Karaka relation. In Western Grammar the topics which in Sanskrit Grammar

are dealt with under the heading 'Kāraka' are treated under 'Government of Cases'; but the difference between Kāraka and Case must not be lost sight of.

The following rules state in the first place by which Case each Kāraka-relation is generally expressed; and secondly for what other purposes, in addition to the expression of definite Kāraka-relations, the several Cases are employed.

# वार्<u>ष</u>्वार्वा

472 The Agent in a sentence is expressed by the First (Nominative) Case, provided the Verb has the active form. Thus रामो प्रामं गप्यति; देवदत्त श्रोदनं पचित ; यमदत्त श्रास्ते. Where, on the other hand, the Verb has the passive form, the कर्तृकारक relation is expressed by the Third (Instrumental) Case Thus श्रोदन: पचित देवदत्तेन; श्रास्थते देवदत्तेन; रामेण इतो (Past Participle Passive; see Rule 459) बाली.

# वार्भवार्वा

473. The कार्नेकारक (relation of the 'object') is expressed by the Second Case (Accusative) in sentences with an Active Verb. Thus देवदत्ती-

রে পুত্রী; এমহনীকে হামানি, रাণী দার্গ ণছনি (compare Rulo 472).

- 474 Where, on the other hand, the Verb of the sentence has the Passive form, or is passive in sense, the कर्म is expressed by the First Case (Nominative) Thus—पर्य मुन्तरे देवदर्शन, पन्नो वस्त्रे वस्त्रेन देवदर्शन स्थाभी दत
- 475 The Accusative also is used to express distance in space, and duration of time, provided the connection intended is a continuous one Thus—જો ને જિલ્લા નરી 'the river is winding for a kess મામમચીર 'he studies for a month' On the other hand મામમા દિવસીર 'he studies twice a month.'
- 476 The intransitive Verbs आस, यो, स्वा when compounded with चिंह, take the Accusative of the place with which the action is connected—स्योध्यासम्बद्धि 'he lives in Ayodhyā' So does चम् preceded by चिंह, चहु, चा, चप—वनस्वचन् 'he lived in a wood, (but, if चन्यम् means 'to fast', चने चन्यमिति So also does चिम् preceded by चिंह ने चन्यमितिवयत चन्यानेम्।
- 477 The Vorbs—हुइ, याच् पच्, इच्छ् इस् पच्छ् चि द्रू, शास् जि, सन्य, सप्, नी, क्ष, छप्, वह् and Vorbs having the same meaning.

are दिनामेंन (take a double Accusative), the Karma relation being substituted for certain other relations (such as अपादान). Thus गां दोग्ध पय: for गो: दोग्ध पथ: 'he milks the cow' (lit. 'he draws milk from the cow'); तपहुनान् (for तपहुन:) ओदनं पचित 'he cooks food from rice'; बचमविचाति पानानि 'he gathers fruit from the tree'; माणवनं धमें ब्रुते or शास्ति 'he tells, or teaches, the holy law to the pupil'; माणवनं पन्धानं प्रकरित 'he enquires (as to) the road from the pupil'; बिलं वसुशं याचते 'he demands the earth from Bali'; अनां शामं नयति (हर्ति, वहित) 'he leads, or takes, the goat to the village'.

478. When Verbs expressing 'knewing' or 'eating,' or intransitive Verbs, or the Verb इम् are employed in the Causative form ( प्याप्त ), that which would be and if the Verb was in its primary form is treated as and, so that the Causative form of all these Verbs takes a double Accusative. Thus बाहार महान स्वाप्त (Hari made his enemies go to the heavenly world' (while, employing the primary form we should have 'अववः स्वाप्त स्वाप्त स्वाप्त स्वाप्त किया 'he made the Gods drink Amrita'; विद्याच्याप्त विष् 'he made the Gods drink Amrita'; विद्याच्याप्त विष्

માનવતિ દેવદ્રતાન્ 'ho makes Devadatta sit for a month દ્રશ્વેતિ દૃષ્ટિ મહાન્ 'ho makes the Devotees see Hari.' But દ્યાવતિ may also take the Dative (to donote the person to whom something is shown)

- 479 Certain Cansative Verbs (thus नाययति, वाइयति खादयति, सद्यति (चिह्नसायकम्च) take the Instrumental Case to denote the Agent through whom the cetion is to be accomplished Thus—वाइयति मार्र सर्थेन 'he makes his servant carry the load खादयत्वव बदुना 'he makes the boy eat food.'
  - 480 The Causaine forms of g and g take the Agent (of the action indicated by the primitive Verb) either in the Second or the Third case. Thus—મના (ભ મહોન) સંદે વાલ્યતિ 'he causes his servant to make a mat' ( he has a mat made by his servant').
  - 481 When one of the Verbs from हुए to ज्ञाप enumerated in Rule 477, which in their Active form ore दिस्तर्भेक, is used in the Passive form, the secondary कर्म—as cg मां (standing for मों) in the sentence 'मां दोलिंग परा'— appears in the Nominative Case, while the primary object (परा') remains in the Accusative Case thus—कोई करिया In the case of की, क

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काष, वह, the primary object appears in the No-minative, and the secondary object remains in the Accusative. Thus from अना धामं नथित we form the Passive construction अना धामं नथित But in the case of Causative Verbs meaning 'knowing' or 'eating' either of the above two constructions may be used. Thus from माणवनं धमें बीध-यति either माणवनो धमें बीध-यति or माणवनं धमें बीध-यति In the case of other Causative Verbs the primary object remains, in the Passive, in the Accusative Case, the other object appears in the Nominative Case. Thus दिवदत्ती धामं गम्यति.

482. The words હમયત: 'on both sides of'; મવત: 'on all sides of', હપહુંપર and અદ્યક્ષ 'above'; અધોડ્ય: 'below'; અમિત: and પરિત 'around'; સમયા 'near to', પ્રતિ 'towards'; અત્તરા 'between'; અત્તરે 'without'; ધિલ્લ and દા 'fie on!'; take the Accusative Thus હમયત: ભવાં નોવા: 'the Gopas are on both sides of Krishņa'; હપહુંપર લોનાં દરિ: 'over the world is Hari'; પરિત: ભવાન 'round Krishņa'; ત્રામં સમયા 'near the village'; અત્તરા માં ત્યાં દરિ: 'between me and thee is Hari'; અત્તરેન દરિ: 'between me and there is no happiness', ધિલ્લ ભવામતાન 'fie on him who is not a devotee of Krishņa', દા ભવામતાન

483 Sonie Propositions when used independently (i.e. not joined to a Verb) take the Accusative, in certain definite senses. Thus पति देवान् अव्या 'Krishipa is beyond (i.e. excels) the Gods पत्त हरि स्था the Gods come after (i.e. are inferior to) Krishipa, अपभन्न धावप्त 'it rained just after the muttering of prayers' उप हरि स्था 'the Gods are inferior to Hari' विश्वभित्त विद्युत 'the lightning flashes towards the mountain' हर्ष हर्ष प्रति भिक्षति 'he sprinkles one tree after another' मही दिश्व प्रति devoted towards (to) Vishipu', सम्बी हरि प्रति 'Lakshimi is towards, i.e. is the proper share of Hari

#### **कर्**यकारक

494 By क्रम् 'Instrument' is understood that thing which is chiefly instrumental in the accomplishment of an action. This relation is expressed by the Third (Instrumental) Case. Thus——। श्रीय वायेन पती बाडी 'Bali was slain by Rama by means of an arrow' Here the Third Case 'बायेन' the Instrument of action.

- 485. Sometimes the Third Case expresses the cause or purpose of an action rather than the Instrument Thus પૃત્યન દૃશે દૃષ્ટિ: 'Hari was seen (by some devotee) owing to his merit', તૈનાપરાચેન દ્રષ્ટોડિસ 'thou must be punished for that fault', મધ્યયનેન વસતિ 'he dwells (there) for the purpose of studying'.
- 486 The Third Case is also used with Particles expressing accompaniment, such as સદ, સાલમ, સાર્થમ, etc Thus પુત્રેષ સદાગત: પિતા 'the Father came with his son'.
- 487. The Passive Forms of Verbs, having the sense of 'accompanying' or 'possessing', or of the contrary (destitution etc) are construed with the Third case Thus લયા મહિત: 'together with thee'; મમાયુત્તો ડેથેં: 'possessed of wealth', માંગ ફોન: 'destitute of wealth'.
- 488 Words expressing equality or likeness take the Third Case, thus યજ્ઞેષ સમ: or સદ્યાં 'equal to, or like, Indra'
- 489 The Third Case is also taken by words expressing the idea of use or need such as નાર્ચમ, પ્રયોजનમ્, ત્રથ: Thus તેન નિં પ્રયોजનમ્ 'what is the use of this '', कोऽघ: પુતેશ ખાતેન યો ન વિદાન્

'what is the use of the birth of a sen who is not learned' Similary (a word meaning 'use or need being understood) तेन किम् 'whint is the use of this? Similary पान श्रृद्धिम enough of your weeping ('do not weep), कामम्बुद्धानेन 'away with rising ('do not rise)

490 Observe also the uses of the Third Case which are illustrated by the following examples— મજાત્યા દર્શનીય 'lovely by naturo નોલે ૧ નાય 'a Gärgya by family પદ્યા લાગ 'blind of one oyo, સહેન યાલિ 'he goes with ease'

#### **धप्रदानकारक**

491 संबद्धन 'giving primarily denotes the relation to the Vorb of the person to which something is given. To express this relation the Fourth Case (Dative) is used Thus—िद्याय द्वादि 'he gives the cow to the Brahmin

It has to be noted however that the verb en is not infrequently construed with the Sixth Case of the person to whom something is given

492 In a wider sense the dusinguish means the relation, to the Verb, of the 'indirect object i.e. the relation to the Verb of the person or thing with reference or with a view

to whom or which the action is performed; or, as it may be expressed in many cases, the relation between the action and the result to which it is tending. Thus the fit wish 'he worships Hari with a view to salvation'. In this connection the construction of the verbanguand the with the Dative may be specially noted which it is tending to the construction conduces to knowledge'

- 493. In phrases, such as ખાનાઓ યાતિ 'he goes for fruit', the Fourth Case expresses what would be fully expressed by an Infinitive ખાનાન્યા દ્વૈં યાતિ 'he goes to bring fruit'
- 494 The following special cases of the use of the Dative may be noted

Verbs of 'telling', such as काथयति, ख्यापयति, आपचते, निवेदयति, take the Dative of the person to whom something is told

तसी निवेदयति 'he informs him'.

- ( বু takes a double Accusative; comp. Rule 477).
- 495. Verbs of 'promising' are construed in the same way વિશાય નાં પ્રતિસ્પોતિ 'he promises the priest a cow'.

- 496 Verbs of 'sonding' take the Daire of the indirect object—गोजन दूती रसरे विश्वष्ट 'Bhoja sent a messenger to Raghu
- 497 Verbs of 'moving sometimes take the object of motion in the Dative (as well as in the Accusative see Rule 473) provided the motion be actual bodily motion. Thus—
  पामाय गण्डात (or पाम गण्डात) But मनमा मेर्
- 498 The Verb ત્રવ (to please) and others having the same sense સ્પષ્ટ (to long for) મુખ્ દૂષ્ટ્ર પાર્ચ મહ્યુ and others having the same sense (of anger or hatred) take the Dative Thus દ્વી રોપતે મહિ Devotion pleases Hari પ્રાથેલ સદયતિ he longs for flowers દ્વી સુધાતિ He is angry with Hari
- 499 સુધ and દુષ preceded by a Preposition govern the Accusative Case. Thus— જ્યાનાન સાચાલ
- 500 The words नमः, स्वस्त स्वाहा, स्ववा and भूलम् (meaning 'equal to, 'a match for' take the Dative Thus—विशाय नमः 'reverence to Ganesha! भूलास्य स्वस्त 'Good fortune to the subjects! भूली स्वाहा 'This offering

- to Agni ''; देखेश्यो इरिरलम् 'Hari is a match for the Demons'.
- 501. When, on the other hand, the word नम: is used in connection with the Verb क, the object of worship is put in the Second Case. Thus—नमायारोति देवान् 'he does reverence to the Gods'.
- 502. Verbs meaning 'to salute', such as પ્રથમ, પ્રચિષ્ણ etc. may take the Dative or the Accusative. Thus ન પ્રથમના દેવતામ્ય: 'they do not bow down to deities', વાગોમાં પ્રચિષ્ણ 'having bowed down to the Lord of Speech'.

### **अपादानकारक**

- 503. The अपादानकारक expresses the relation of 'taking from' or 'moving away from' something. The Fifth (Ablative) Case is generally used to denote this relation. Thus यामादायाति 'he comes from the village'.
- 504. The ideas of 'originating from' and 'proceeding from' are also expressed by means of the Fifth Case Thus अस्थाः भजाः भजायन्ते 'the creatures are produced from Biahman'; हिम्मवती गङ्गा प्रभवति 'the Gangā comes from the Himalaya'; पापानाम

eagle 'ruin results from an' The Ablativo (rendered in the above examples by from') may often be rendered more appropriately by 'on account of, 'by reason of, 'owing to, 'through' Thus—सीना भूकी ग्रन्थते 'one is counted a fool owing to ones silence, भी नामांगं भूका 'the cats the flesh through greedmess

505 The following classes of Verbs which are construed with the Ablative Case may be specially noted—

- a. Verbs of fearing आधारिमेति 'he is afraid of the tiger
- b. Verbs of 'protecting'—पादि मां नरकात् 'protect me from holl!
- c. Vorbs of 'hiding —માલુનિનીયતે કાપ્ય 'Krishaa hides from his mother
- d. Verbs of 'dosssting from'-ululeschla
- e. Verbs of 'swerving' or 'lapsing from '-
- f. Verbs of 'learning —સપાધ્યાયાદ્વીતે 'he learns from the teacher

506 भन्य इसर and other words having a similar meaning words that denote direction,

either in space or time, and the particles ऋते and आरात् are construed with the Ablative Case Thus अन्यः सन्धात् 'other than, or different from, Krishna', शामात्युर्वः or प्राग् शामात् 'to the east of the village', उत्तरा समुद्रात् 'to the north of the sea', चैतायूर्वः फाल्युनः 'Phālguna is prior to Chaitra'; ऋते क्षणात् 'without Krishna'.

507 In sentences expressive of distance, in space or time, the place or point of time from which the distance is reckoned is put in the Ablative, the word denoting the distance in the Locative (Seventh Case), or in the Nominative (in the case of space only) Thus वनाद यामी योजने (or योजनम्) 'the village is at the distance of a yojana from the wood', कार्तिका आग्रहायणी मामे 'The Agrahāyaṇa fullmoon is at the distance (the interval) of one month from the Kārttika fullmoon'

508 ध्यक् and विना ('without' 'apart from' 'different from') take the Ablative, or the Instrumental, or the Accusative Case Thus विना रामात् (जरामिण जरामम्) 'without Rāma'.

509 & ('far' 'distant') and Africa ('near') and similar words are, in an adverbial or prepositional sense, used either in the Ablative

or the Locative or the In trumental or the Accusative Thus-पासन्य द्वात का द्विवाद्या का sen far from the village

- 510 With Comparatives of Adjectives, or words having a comparative sense the Ab lative is used where 'than' is used in English Thus-Hamme model Lang the way of knowledge is better than the way of devotion
- 511 Words such as प्रमृति चारस्य सृद्धि चन लारम कारम प्रम take the Ablative Thus-a मा हिनात प्रवृति beginning from that day प्रामाद्धि 'outside the village Hantiggy 'after a year चत रुद्दम 'honceforward
- 512. mr meaning 'up to' or 'as for as or fineluding takes the Ablative thus भागले संसार the Samsara extends up to Final Release भासकताद मचा Brahma extends as far as, and comprehends, everything

#### Thateania

513 The 'adhikarana se, the place or site where an action is going on is generally expressed by the Seventh (Locative) Case. Thus-and चान्ते 'he sits on the mat', न्याच्यामीदन पचति 'ho cooks rice in a pot' (the action of cooking being connected with the pot through the rice which is in the pot) The idea of 'site' also extends to the time within which an action takes place. Thus भाषस्य प्रथमे दिवस आजगाम 'he came on the first day of the month'

- 514 The following classes of verbs construed with the Locative Case may be specially noted In the case of all these Verbs the object of the action is viewed as the site or abode of the action
- a. Verbs denoting 'throwing' or shooting'. Thus તે તિસાન્ શરાન્ મુસ્યુ 'they shot arrows at him'.
- b Verbs of 'acting' 'behaving' (towards a person), such as ह्य, व्यवह, etc Thus गुरुष्ठ विनयेन हितः नायी 'one should behave respectfully towards senior men'.
- c. Verbs of 'loving' 'being attached to' such as સિદ્, ત્રનુષ્દ્ર, રમ, etc Thus પિતા પુત્રે સેદયતિ 'a father loves his son'; રદ્દેસિ રમતે 'he delights in solitude'
- d Verbs expressing 'believing' 'confiding (in a person) Thus પુંસિ વિશ્વસિતિ સુત્ર સુમારી 'when does a maid ever trust a man?'

- e. After Verbs of 'giving', 'telling', 'promising etc. the Locative frequently takes the place of the Dative Thus—facily us und facily 'the teacher imparts knowledge to an intelligent pupil
- 515 Words having the sense of 'engaged in', 'intent on', such as चाएत, चाप तल्प etc and words meaning 'skilful in, such as लिएस, take the Locative. Thus—स्टब्सिस्सारा 'engaged in her honsohold duties', समीत्रच्यो लिएस 'Rāma is skilful in playing at dice.
- 516 Whon a thing or person is to be distinguished from a class (the sentence in such cases frequently containing an Adjective in the Superlative degree), the nonn denoting the class is put either in the Locative or Genitive Thus—ह्यु (or न्याम्) दिल हेष्ट 'the twice born is the noblest among (or of) men', तीयु (or नवाम्) काया बहुदीरा 'among (or of) cows the black ones give most milk.'
- 517 The nouns เลเษา ระลง, ชโยนโส, เลเนเจ เมโซกุ are construed either with the Locative or the Genitive. Thus—นเหเนโ or นเพิ่ม ชโยนโส 'the Lord of villages'

cooks rice in a pot' (the action of cooking being connected with the pot through the rice which is in the pot) The idea of 'site' also extends to the time within which an action takes place. Thus HINE MUNICIPAL ACTION 'he came on the first day of the month'

- 514 The following classes of verbs construed with the Locative Case may be specially noted. In the case of all these Verbs the object of the action is viewed as the site or abode of the action.
- a Verbs denoting 'throwing' or shooting'.
  Thus ते तिसन् भरान् सुसुद्ध 'they shot arrows at him'.
- b Verbs of 'acting' 'behaving' (towards a person), such as દ્વત્, વ્યવસ્, etc. Thus પુત્રલું વિનયન દિતા: નાર્યા 'one should behave respectfully towards senior men'.
- c. Verbs of 'loving' 'being attached to' such as સિંદ, ત્રનુરન્દ્ર, તમ, etc Thus પિતા પુત્રે એદયતિ 'a father loves his son'; રફેમિ તમતે 'he delights in solitude'
- d Verbs expressing 'believing' 'confiding (in a person) Thus પુંસિ વિશ્વસિતિ સુત્ર સામારી 'when does a maid ever trust a man?'

- e. After Verbs of 'giving, 'telling, 'promising' etc. the Locative frequently takes the place of the Detive Thus—fandin गुरु मामे विद्याम 'the teacher imparts knowledge to an intelligent pupil.
- 515 Words having the sense of 'engaged in', intent on, such as આપત હ્યા તબાદ etc, and words meaning 'skilful in, such as નિમૃષ, take the Locative Thus તારુમાંપિ આપતા 'engaged in her household duties' પામો મહત્વે નિષ્ય 'Rama is skilful in playing at dice'
- 516 When a thing or person is to be distinguished from a class (the sentence in such cases frequently containing an Adjective in the Superlative degree), the noun denoting the class is put either in the Locative or Genitive Thus सुद्ध (or द्याम्) किन सेष्ठ 'the twice born is the noblest among (or of) men' गोषु (or sign) स्वाम् (ar बहुनीरा 'among (or of) cows the black ones give most milk.
- 517 The nouns સામિન્ દેશાં, ખલિપતિ, દાયાદ, સાચિન્ are construed either with the Locative or the Genitive. Thus—પામાણી or પામેલુ ખલિપતિ 'the Lord of villages.

- 518. When an action is stated for the purpose of determining the time at which, or the circumstances under which, another action takes place, the words constituting the clause which expresses the former action may be put in the Locative case In most cases such 'Locative' clauses contain a Participle. Thus ally graning that in: 'he went at the time when the cows are milked' literally 'on (the time or occasion of) the cows being milked', until 'when this had been said' literally 'on this having been said'; unit 'this being thus' or 'such being the case.'
- 519. Instead of the Locative, the Genitive may be used in constructions of this kind, in order to express that one action takes place 'in spite of' or 'notwithstanding' another action. Thus क्रोधत: (or क्रोधित) प्रावाजीत 'he went into exile in spite of (the fact of) people crying' ('although people were crying'), प्रथतोऽपि में शिश्रापद्धत: 'the child was carried off, although I was looking on'.

Constructions of this kind are in Western Giammar, called absolute constructions, and we therefore may use the terms 'absolute Locative' and 'absolute Genitive'

#### The Sixth (Genitive) Case

520 The Sixth Case, in Sanskrit Grammar, is held not to be a Kārnka Case, i.e., not to express any of the relations in which the Nouns in a centence stand to the Verb but to denote the relation (444) of one Noun to another Noun. Thus are you the Kings man successful yat the con of Dasharatha

521 As a matter of fact, however the Gentive expresses the object of certain Verbs thus in the case of Verbs meaning 'to rule' 'to be master of' 'to remember with longing (or regret), 'to have pity on Thus—
पश्चिमा ऐटे 'he rules the earth', मानिय्यास्थायम 'I shall be master of myself, रामस द्यमानी अधावधीत सब सम्बद 'Taking pity on R-ma, Lakshmana thinks of you'

522. Words formed with primary (जत्) suffixes as a rule take the Agent or the object in the Genitive Case. Thus—का पान्य कांति 'the doing of Krishna जात करों का 'Krishna ie the creator of the world. But words formed with the Krit enffixes described in Chapter VI and hence epecially verbal in character take the

same cases as verbal forms proper would do. Thus जगत् सद्दा 'having created the world'; जगत् सद्दा 'to create the world'; ज्ञवन् स्टिंदिः 'Harı (ıs) producing the creation', देलान् इतवान् विश्वाः 'Vishnu (was) slaying the demons'; विश्वाना इता देलाः 'the demons (were) slain by Vishnu'.

523. When used in the sense of the Present, Past Participles Passive (in त or न) take the Genitive (not the Instrumental). Thus सम विदितम् '(it is) known by me'; अहमेव सती महीपते: 'I alone am regarded by the King'

524 Future Participles Passive (य, तथा, etc.) may take the Agent either in the Genitive or the Instrumental Case Thus सम (or सवा) सेथो हरि: 'Hari should be worshipped by me.'

525 When a Krit-formation is accompanied by its Agent and its object at the same time, the object is put in the Genitive and the Agent in the Instrumental Case. Not unfrequently, however, a double Genitive is used. Thus आवर्षी गवां दोहोडगोपालकेन 'wonderful is the milking of cows by one who is not a cowherd'; विचिता जगत: क्रांतिहरे: 'wonderful is the creation of the world by (on the part of) Hari.'

- 526 Nouns in उ formed from Desiderative bases take the object in the Accusative Thus—सिर्व द्विष्ठ ' desirous of seeing the friend
- 527 Adjectives expressing likeness or similarity govern either the Genitive or the Instrumental Thus—तुमा કાર્યોન or સામાન 'Equal to Krishna.'
- 528 Words formed with the suffix तम् and indicating direction as also छपरि, प्रथ पुर प्रथात् पर्वे take the Genitive Thus—पामच दिचला 'to the south of the village तक्रमानध 'under the trees.'
- 529 Words formed with the suffix एन and indicating direction, take either the Genitive or the Accusative. Thus—दिच्चिन धासन्य or धासन 'to the south of the village
- 530 In blessings, nouns such as आधुर्य long life' सद ' prosperity कुगल इस दिन may be cons trucd oither with the Genitive or Dative Thus—आधुर्य देवद्साक्ष(धर देवद्साय) भूयात् 'long life to Dovadatta!'
- 531 Words unplying the souse of कल ('so many times') govern a Gouttive of time Thus—दिस्त्री सुटके 'he eats twice a day

### CHAPTER VII

### Compounds



Compound words, Hain, re words which consist of the combination of several words two or more expressing one meaning. The words combined generally are Nouns, Adjectives and certain indeclinable words (Prepositions and Adverbs). Only the last member of a Compound takes the Case Termination which may be required by the position of the word in the sentence; the earlier members as a rule appear in the Prātipadika form

Five classes of Samāsas have to be distinguished, the technical names of which are अव्ययी-आव; तत्पुरुष ; बहुबीहि ; दन्द , सुरस्पा

### Avyayibhāva Compounds.

## **ष्ययोमाव-समार्स**

533 An Avyayībhāva Compound has for its first member an Adverb or a Preposition and for its second member a Noun The sense of this class of Compounds generally is adverbial,

and they therefore may be called Adverbal Compounds. These Compounds are indeclinable and neuter in gender. Thus from aut and una—united—neuter according to power, from und united—neuter 'towards the fire.

534 In most cases the second member of the Compound appears in its unchanged Base form. But there are exceptional cases—

- (a) Final long vowels are shortened final ये becomes द final ची or ची becomes द
- (b) Final ম whother original or substituted for মা becomes মন্
- (a) प्रमान ndded to certain Nouns ending in Consonants, among them मस्द, भनत दिव् दिग् and is optionally ndded to all Nouns cading in one of the first four letters of a Varga.
- (d) Final चन् of Masc, or Fem Nouns is changed to चन् । ii the case of Neuter Nouns it is changed to चन् or च

Thus from षष्ठि and गोपा-ष्विभोपम् 'on the cowhord', from षष्ठ and गञ्जा-ध्युवकृष् 'along the Gangu from उप and गो-ध्युव 'near a cow from उप and गर्द-ध्युगर्द्म् 'near autumn' from उप and सिध्-ध्युवस्ति ए ध्युविस्त्, 'near

the firewood'; from उप and राजन्-उपराजम् 'near the king'; from अधि and आत्मन् अध्या-तम्'referring to the Self'

535 बहि: (outside), प्राक्त and sımılar words, and certain Prepositions form Avyayībhāva Compounds either according to Rule 534 or with the noun in the Ablative Case Thus प्राग्-वनम् ा प्राग्वनात 'to the east of the wood', बह्विनम् ा विनात 'outside the wood'

536 જા is optionally substituted for the final vowel of નદી, પૌર્યામામી, નિરિ Thus from હવ and નદી હવનદિ or હવનદમ્' near the river'

537 ग्रच्च compounded with प्रति, पर, सम्, अनु forms प्रत्यचम् 'before one's eyes', प्रोच्चम् 'out of sight', समचम् and अन्वचम् 'forthwith'

538 ¾I, indicating a limit, which is commonly construed with the Ablative Case (Rule 512) also may enter into an Avyayībhāva Compound Thus, in addition to ﴿¡!! ﴿ allegal for the compound the compound

539 The meanings expressed by Avyayībhāva Compounds (several of which have been illustrated by the above examples) are various. The following may be noted · (a) vicinity (414)44)

using with the wheel

where books to hower (मार्ग )—संवास (a) simultaneon-ness (ब्रायाय )—संवास (b) trans

and a fine the most of the most order (मार्ग )—मंत्र पर्याण (प्राप्त )—मंत्र पर्व (प्त )—मंत्र पर्व (प्राप्त )—मंत्र पर्व (प्त )—मंत्र पर्व (प्राप्त )—मंत्र पर्व (प्त )—मंत्र पर्व (प्राप्त )—मंत्र पर्व (प्त )—मंत्र पर्व (प्राप्त )—मंत्र पर्व (प्राप्त )—मंत्र पर्त (प्राप्त )—मंत्र पर्त (प्राप्त )—मंत्र पर्त (प्राप्त )—मंत्र पर्त (प्त )—मंत्र पर्त (प्राप्त )—मंत्र पर्व (प्राप्त )—मंत्र पर्त (प्राप्त )—मंत्र पर्त (प्राप्त )—मंत्र पर्त (प्राप्त )—मंत्र पर्त (प्त

# Tatpurusha Compounds

540 Tatpurusha Compounds are sometimed defined as Determinative Compounds because in most of them one member of the Compound (generally the former) determines or quahfies the other member (generally the latter) This definition does not however comprise all Compounds which are classed as reque

541. The first sub-class of Tatpurushas comprises Compounds which when dissolved into their constituent parts exhibit the first member in a case different from that of the second member. According to the case termination of the first member we thus have

# 1. दितीयातसुरुष

क्षणानितः = क्षणा नितः 'one who has resorted to Krishia', दुखातीतः = दुखमतीतः 'one who has passed beyond sorrow', ग्रामगमी = ग्रामं गमी 'one who goes to the village', त्रन्तुमुद्धः = अन्त नुमुद्धः 'one who desires to eat food', ग्रहागतः = ग्रहमागतः 'having come to the house', मृह्ती- मुख्ने 'pleasure which lasts for a muhurta (मृह्तीम्)'

# 2. હતીયાતત્વુન્ષ

हरिलात: = हरिणा लात: 'protected by Hari', नर्ल-भिन्न: = नर्खिभिन्न: 'split by the nails'; धान्धार्थ: = धान्धेनार्थ: 'wealth acquired through grain', भाद-सदृश्य. = भाला सदृश: 'resembling his mother'; भासपूर्व: = भासेन पूर्व: 'earlier by a month'; भाषी-नम् = भाषेण जनम् 'less by a māsha (a kind of weight)', दध्योदन: = दभ्रा ओदन: 'rice mixed with curds'. But- अद्या काय:

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युदाव = युपाय हात 'wood fit for a sacrificial post गोहितम् = गवे दितम् 'what is good for cattle —In compounds with पर्ध meaning 'fit for 'meant for , the ontire Compound has the sense of a Dative case = दिलाय स्प broth for a Brilimana.

#### 4 પગ્યમીતળુરૂવ—

चौरसयम् =चौराद् सयम् 'fear from a thief स्वर्ग पतित =स्वपात् पतित fallen from heaven

5 પછીતપુરલ (which is the most common kind of Tatparusha)—

राजपुर्य = राज पुरुष the kings man' त्रसुरुष = तस्य पुरुष 'the man of him, 'his man गिरिनदी = गिरेनेदी a mountain terrent अध्वयास =

#### 6 સત્તમીતત્પુરાપ—

भवागीपा च भविषु भीषा 'skilled in dice', ईाबराधीन च ईंग्बर भवीन 'dependent on the Lord.' तवसुक्तम् (where तब represents a Locative) 'eaten there

 'done by strength' (श्रोजसा 31d case of श्रोजस्); परस्मेपदम् 'voice for another' (परस्मे 4th case of पर्), श्रास्मेपदम् 'voice for one's self' (श्रासमे 4th case of श्रासम्), दूरादागतः 'come from afar' (दूरात् 5th case of दूर); दासाः पुत्रः 'son of a slavewoman' (दासाः 6th case of दासी), युधिष्ठरः 'firm in battle' (युधि 7th case of युध्), हृद्स्पृश् 'touching the heart' (lit. 'in the heart'; हृद् 7th case of हृद्)

In these cases there is said to be  $\pi_{\mathfrak{A}\mathfrak{A}}$  in e, non-elision of the case termination

- 543 Certain Tatpurushas show an irregularity in that respect that they require to be dissolved by phrases in which the first member of the Compound governs the second Thus पूर्वकायः 'the forepart of the body' (पूर्व कायस्य), मध्याक्रः 'mid-day' (मध्यः अक्रः), प्राप्तजीविकाः 'one who has obtained a livelihood' (प्राप्त) जीविकाम्) But also जीविकामाराः
- 544. In another class of Tatpurusha Compounds the second member has a mag affix which is used in the Compound only, so that the two members cannot be simply separated as in the case of the examples given in Rule 541. Thus we cannot resolve gradule 'a pot maker' into grain or graved and (for any cannot stand by

itself) but must in order to indicate the senso of the Compound use a phrase कुमां करोतील कुम्मकार ' In the same was gasq 'the slayer of Vritra (इसं इन्तील इपड्न) मधीलत् 'one who conquers all' (मधान अथलीत सर्वाचत्) Compounds of this kind are called उपयद Compounds.

- 545 Certain augar Compounds have for their first member prepositions the sense of which when the Compound is dissolved is expressed by a Participle Thu2—Vinnin 'surpassing a garland (Vinni ai minit) in while 'departed from Kaushambi (Inwigne Killisei).
- 546 Another class of तानुष्य Compounds comprises words the first part of which is च (or चन् before vowels) with negative meaning thus— चनाम व non Britishnana (न आधान) चनाम 'not a horse
- 547 An important sub class of the Tatpuru sha class is constituted by those Compounds the two members of which, when the Conipound is dissolved appear in the same case, and thus stand in 'apposition (સામાનાચિત્રપ્સ) The technical name for this sub-class is વર્મચાવ્ય Thus—નીસીવ્યસ્ત 'a blue letus (નીસ સુવ્યસ્ત) કાયમથે 'a black snake' (જાયા સર્થ).

स्नातानु लिप्तः 'bathed and anointed' (पूर्व स्नातः पश्चादनु लिप्तः); क्षताक्षतम् 'done and not done v.e, ill done' (क्षतं चतदक्षतं च)

548. Frequently such Karmadhāraya Compounds imply a comparison, and so has to be used when they are dissolved Thus ware 'dark like a cloud' (was so with:) In some cases where comparison is implied, the object to which something is compared is the second member of the Compound Thus yours: 'a man like a tiger'.

549. In some other Karmadhāraya Compounds also the determining member takes the second place Thus इसध्वति: 'a young female elephant'

of which  $\frac{1}{3}$  is also used, and sometimes  $\frac{1}{3}$  or  $\frac{1}{3}$  is used as the first part of Karmadhāraya Compounds expressing contempt or censure Thus  $\frac{1}{3}$  is abad king' ( $\frac{1}{3}$  is abad horse'.

551 With regard to words denoting direction in space (such as ya 'eastern' etc ) and the cardinal numbers the rule is that they cannot enter into Karmadhāraya composition with other words,

except when the Compound is a proper name Hence when EMT the northern trees (not which is Bridmings On the other hand when the soven Rishus this Compound being the proper name of a constellation

552 Words belanging to the two classes mentioned in Rule 551 may however form the first members of Compounds provided the Compound has a affect (secondars) suffix superad ded to it or has the meaning of a Tuddhita forma tion or is the first member of another Compound Thus-highie being in the eastern hall (formed by means of the Taddhita suffix w. owing to which the क of पूर्व takes I jiddlir from पुरुशाला = पूर्वी गाला the eastern hall ) Tiguies having aix mothers (a name of Karttikeya formed by Taddhita च from चट्ट and साद्ध ) दिनु bartered for two cows (from द्वि and गी) पश्चनवधन 'ono whose wealth consists in five cows (from पश्च गाय and धनम प्रधाय being a Tatpurusha and प्रधावधन a Balmyrilii Compound )

553 Sarvanamans whon used as first mem hers of a Tatpurusha Compound do not take the formune termination (which is required when the Compound is dissolved) Thus นูล์มเสา (=นูลโมเสา)

554 Cardinal numbers may also enter as first members into Tatpurusha Compounds, provided the Compound so formed denote an aggregate Such Compounds as a rule are neuter But when the second member of the Compound terminates in आ, the suffix ई is generally added and the Compound then is feminine Thus from चिवाल जिला कि विवाल कि 'the three worlds'. But there are exceptions विश्वनम् 'the three worlds (viewed as one whole)', चतुर्वम 'the four Yugas collectively'.

555 A Tatpurusha Compound the first member of which is a cardinal number is called a fig. Compound

take the gender of the second member But in certain cases the gender of the Compound is determined by that of the noun which has to be supplied for the full understanding of the Compound Thus अतिमाल: (१९ पुरुष:); निष्की-धास्त्रिः (१९ पुरुष:), प्राप्तित्तिः (१९ पुरुष:); see above Rules 543, 545 In these cases short vowels (घ इ) are substituted for the long vowels

(भागा माला, जीविका, रंगा कीगाकी) And there are other more marked exceptions also thus—
इन्नच्हायम् (from इम्र-छाया) the shade of many sugarcanes रंग्नसमम् (from रंग्नस्ममा) 'क
Kings council सीसम् 'an assembly of women

557 Compounds ending in राष्ट्र (for बाद) and घड or घड (for बाद्य) are mostly masculine Thus—पुरस 'the foreneen

558 The Adjective HEQ when used as the first member of a Larmadharaya Compound becomes HEI Thus—HEIZ4 the great God 1 c. Shiva

559 Fominino forms which have a corres ponding inasculino form, substitute the latter when they appear as first members in Karian dhāraja Compounds. Thus—सदानवसी (सदती being replaced by सद्द्य and सद्द्य becoming सदा according to Rulo 558) साह्यसायाँ, ज्यायतदारी

560 A number of nominal bases, when forming the last members of Tatphrusha Compounds, underge a certain change of form The most important cases are as follows—

a. भन्ननि becomes भन्नन after numerals and indeclinable words Thus—बहुन 'two fingers long

- b. अहन् generally becomes अह. Thus सप्ताह:
  'an aggregate of seven days' But it becomes
  मह in words denoting parts of the day, as also
  after सर्व and indeclinables. Thus प्राह्म:
  'forenoon'
- c. પશિન્ becomes पद्य. Thus ધાનેષથ: 'the path of Religion.'
  - d. বালন্ becomes বাল Thus মহাবাল:
- e. । वि becomes । a after cardinal numerals, indeclinables, सर्व, पुर्स, and in words denoting parts of the night Thus दिरावम् 'an aggregate of two nights', पूर्वराव: 'the earlier part of the night'
- f. सिंख becomes सख Thus प्रियसख: 'a dear friend'.
- 561 When the first part of the Compound is स, निम्म or the negative आ, the above named changes generally do not take place. Thus सराजन (Nom सराजा) 'a good king'; निम्मिख (Nom निम्मिका) 'a bad friend.
- 562 The following words are considered as Tatpurushas of a more or less irregular kind जनीचम 'high and low', राजान्तरम् (अन्यो राजा) 'another king', यामान्तरम् 'another village', अतिंचन 'a man who possesses nothing', चिनावर्म

'that which is intelligence only चर्चपूर्विया 'emulation (चर्च पूर्वभर्च पूर्वीमिति यथा क्रियायासीम धीयते मा) This class of Compounds is called भयरथीमकादि

563 In some Karmadhärnyn Compounds the first member represents a Compound the second member of which is dropped. Thus—देवसाया = देवसूत्रको साह्यक्ष 'n Brihmana who worships the Gods Such Compounds are called सम्बन्धदन्त्रीयन

564 It must be observed that in far the greater number of cases the formation of a Tatpuru sha Compound is optional and that hence the two words constituting the Compound may be used separately also as eg. મોબાલનામ instead of મોલાલમાં In a few cases only the formation of the Compound is compulsory so eg manual (when used as the annual of a certain species of snakes)

565 And further it has to be noted that although the range of the formation of Tatpurusha Compounds is very wide, there are immercus restrictions (which are best learned by practice) An important case of such restriction is that nominal bases in Z or NG donoting an Agent,

are not compounded with nouns in the Genitive Case. Thus from suiter the creator of waters' we cannot form sutter, nor can we form site-under: from site-under: But there are exceptions from this rule also, so eg, tauxen: one who worships the Gods'.

### Bahuvrihi Compounds.

## बहुब्रीहि-समाक्ष

attributive or possessive Compounds, in as much as they generally express an attribute belonging to something else—the first member of the Compound determining or qualifying that which is expressed by the second member. Thus ultimat: ('yellow-robe') 'a person who has a yellow-robe'; alang: 'long-armed', alanger ('a region etc') the men in which are heroes'; aranel (Nom of alenger) (a man) whose name is Devadatta'; family: '(a man) whose highest aim is thinking'; are exist. (Nom. Plu of are it of their

first (10 Indra and the other Gods) विकीधन 'he who has three eyes 10. Shwa , द्वडस्त 'a man who has a staff in his hand (a man carrying a staff) स्थलनाद 'a person who has left the city

568 In agreement with their adjectival function Bahuvrila Compounds throughout take the gender of that word an attribute of which the Compound expresses Thus, in the above, देवद्रभ भामा '(a man) whose mane is Dovadatta' (al though भामन is Neutor), ६ भवद्भार्य 'a man who has a handsome wife' (भाषा)

569 Cortain Compounds of this class require to be resolved with the help of an Eq. Thus -

विद्युत्पमः 'one whose brightness (प्रभा) is like that of lightning' (विद्युत इव प्रभा यस्य सः); चन्द्रानना 'moon-faced' (चन्द्र इवाननं यस्याः सा).

570. In resolving बहुनीहि Compounds the first part of which is a Preposition, a verbal form may have to be employed Thus प्रापी: '(a tree etc) from which the leaves have fallen' (प्रपतितानि प्रपीन यसात्सः), निस्तेजाः (Nom Sing. Masc of निस्तेजस्) 'a man devoid of energy' (निगतं तेजो यसात्सः)

571 a Some Compounds formed of indeclinable words or numerals or आसन अदूर or अधिक and numerals which are considered to be Bahuvrihis show certain irregularities in form Thus उपद्याः (from दशन्) 'about ten' (दशानां समीपे ये सन्ति ते उपद्याः); दिलाः (from द्वि and िल) 'two or three', आसन्तियाः 'nearly twenty' (विंथतेः आसनाः), लिचत्राः 'three or four'

b દ્રાવાયુર્લ (Fem Sing ) 'south-east' and similar compounds; નેમાનેમિ (Neut Indecl) 'Seizing each other by the hair', દ્રષ્ટાદ્રષ્ટિ (Neut Indecl) 'Beating each other with sticks', are likewise classed as Bahuvrihis

572 When the first member of a Compound is a feminine form derived from a corresponding

masculine form by means of the suffix भा or रे, the masculine base is used provided the second member of the Compound be a feminine form Thus—'६५१तो सार्था स्थाप स' is represented by the Bahnvrihi ६५१६६६ चित्रा सार्थ स्थाप से by चित्रम But on the other hand शहरामार्थ (where महा is not formed from a corresponding masculine). There are exceptions thus—कामार्थिस 'one to whom a virtness woman is dear' माह्मणीसार्थ 'one who has a Brahmin woman for his wife, भूकेमीसार्थ 'a man who has for wife a woman with beautiful liair

578 Bahuvihi Compounds the last member of which is a feminine Noun ending in ई or इ, or n noun ending in ई take the suffix क Thus— अध्यादीक '(n country etc.) in which there are many rivers सम्बोक '(a man) necompanied by his wife स्तामंद्रका 'a woman whose husband is dead' The same suffix ह is taken either necessarily or optionally by many other Bahu vilhis. Thus बहुमान or बहुमाखाक or बहुमाखाक 'one who has many garlands

574 भइत् nsed as the first member of a Bahnvrihi becomes सद्दा Thus—सद्दावाष्ट्र 'ene who has big arms.

- 575. सह used as the first member of a Bahuvrīhi generally becomes स Thus—सप्त: (or सह-प्त:) 'one together with his son' But सह remains in benedictions स्वस्ति राज्ञे सहप्रताय सहामात्याय
- 576 Some Nouns undergo certain changes of form when used as the last members of Bahuvrīhi Compounds. The most important cases are as follows
- a শ্ব becomes শ্বন্ Thus लोहिताच: 'redeyed'
- b गन्त्र becomes गन्त्रि after सु, सुर्गि and similar words, provided the smell is inseparably connected with that of which it is predicated. Thus सुगन्ति जलम् 'water having a sweet smell' But सुगन्त आपणिनः 'a shopkeeper dealing in perfumes'
- c दल becomes दत् after स, and after numerals, provided the Compound is meant to indicate a certain age. Thus दित् (Nom. Masc दिन्, Fem दिन्ती) 'having two teeth'
- d धनुस् becomes धन्तन्, thus शाक्ष्मन्तन् (Nom न्ता) 'having a bow made of horn'. (a name of Vishpu)
- e ધર્મ becomes ધર્મન્ provided the former part of the Compound consists of one word

only Thus-विदिसधमन् one who knows the

र्गमामिका become श्रम Thrs—उद्यम high

q पाद becomes पाद after Numerals and unless in some other Compounds. Thus—fruig thiped sensure having feet like a tiger

h प्रजा and ध्रम become प्रजन् and मध्य after स द and meative च Thus—प्रमान (Non. Sing Mas प्रमात ) without offspring'

# Dvandva Compounds

577 Dyandya Compounds consist of two or more Nouns which if not compounded would be connected by \(\foat\) (and) they hence may be called Copulative Compounds. They are of two different kinds according as the objects denoted by the Members of the Compound are viewed as merely conjoined but fundamentally separate (\$\sigma \text{tastes}\) or as constituting an aggregate or complex, of which the Members form parts only (\$\sigma \text{tastes}\) in the former case the Compound takes a Dunl or Plural termination according as the Members are two or more and the gender

of the final Noun is the gender of the whole. Thus रामलाचाणी 'Rāma and Lakshman', ब्राह्मण-चित्रयदिश्दा 'a Brāhmana, a Kshattriya, a Vaishya and a Shūdra', असुरमध्यो (Dual Fem.) 'a cock and a pea-hen'

578. Samāhāra Dvandvas are Singular and Neuter

a In the case of words denoting limbs of the body, parts of an army, manimate objects, names of rivers of differing gender, countries, insects, animals between which there is natural enmity, the Dvandva Compound has always the समाहार form Thus पाणिपादम् (पाणी च पादी च) 'hands and feet'; रिधकाधारीहम् (रिधकाध अखारीहास) 'charioteers and horse-men'; गङ्गाणीपम् (गङ्गा च ग्रोपस) 'the rivers Gangā and Sona' (but गङ्गायसने); अहिनकुलम् (श्रहिस नकुलस) 'snake and ichneumon' (which are natural enemies)

b In certain other cases as when names of trees, deer, grass, corn, condiments, beasts, birds are combined the Samāhāra form is optional. Thus अच्च्योधम् or अच्च्योधाः 'Plaksha and Nyagrodha trees', त्रीह्यवम् or त्रीह्यवम् or दिख्तं, गोमहिषम् or गोमहिषाः

- c. Words of opposite meaning (not qualifying things) also form समादार Compounds Thus भीतीन्त्रभ 'hot and cold' But शीतीन्त्र जरी
- d. पूर्व and अपर उत्तर and ष्यार form पूर्वापरम् or पूर्वापरे, अवरोत्तरम् or चयरोत्तरे
- e Words donoting fruits, parts of an army, herbs, deor, birds, insects, corn or grass, however form Samihara Dvandvas only when in the Plural. Hence बदर च सम्मक च forms बद्धममके (not खम्) (धक्य सम्बद्धिय forms दिवसाम्बद्धि) (not दम्).
- f welca 'the period comprising a day and a night' is irregular in Gonder
- 579 There are special rules determining the order of words in Dvandva Compounds.
- (a) Words ending in g or s should be placed first. Thus— [[15]] 'Harn and Hara'
- (b) Words onding in wand beginning with a vowel should be placed first. Thus—free with This rule prevails over Rule (a) honce section 'Indra and Agni'
- (c) Words that have fewer syllables should come first. Thus—[3143314] This rule provails over (a) and (b) thus—q1443 'Vāch and Agni

- (d) In general the more important word should be placed first, hence the higher caste, the elder brother, etc., have the first place Thus યુધિકરાયુંનો
- (e) In a number of cases the position is optional; thus केशश्सन्त्र or श्रमञ्जलेशी; धर्मार्थी or अर्थभ्रमी, शब्दार्थी or अर्थभन्दी, कामार्थी or अर्थभामी, गुणहबी or हिंदगुणी. In other cases the position is contrary to the above rules, thus उन्नुवनम्बन्म् अद्मिन्नम्
- 580. When two nouns ending in न्ह, implying relationship, or connection by priestly functions, form a Dvandva, the न्ह of the former is changed to आ Thus मातापितरी 'father and mother', होतापोतारी 'the Hotil and the Potil' The same change takes place when a word implying relationship is compounded with पुन; thus पितापुती
- 581. When the names of deities viewed as associated with each other form Dvandva Compounds, आ is generally substituted for the final vowel of the former member Thus भिनावरणी, अन्तासरुती.
- 582 The इ of જ્ઞાનિ, followed by સોમ or વિષ્યા, is lengthened જ્ઞાનીથીમી

583 Similarly, although with some irregula rines बावापूरिको (बीच प्रविधी च) बावामुमी

584 will and ula form william husband and wife for which and may be substituted.

585 When the final letter of a समाधारक 18 a letter of the चवर्ग or इका u or इसा added to it Thus—selluinsम् (इस+स्पानह) 'umbrella and shoes.

#### Saha-supā Compounds

#### मद सुपा समास

There are certain Compounds which, under the rules as to the four special classes of Compounds described so far cauuot be included in any of those classes. Such Compounds are viewed as 'mere compounds or 'compounds in general and are termed us un Compounds. The term explains itself as follows. The phrase up us un 'a word having a case termination joined with (auother) word having a case termination states the essential feature of most Samāsas (which consist of a combination of two un thaving of course to be kept in mind that

in the finished Samāsa the case termination of the first member is dropped) us un (short for unus un) hence is employed to denote words which are 'Compounds in general', without belonging to a special class

An example of this type of Compounds is મૂતપૂર્વ: = પૂર્વ મૂત: 'what existed previously.'

### Ekasesh.

### **एकाशेष**

587 This term is applied in Sanskiit Grammar to cases where instead of a combination of several words having the same Prātipadika form one word only is employed, the case termination of which indicates the number (Dual or Plural) Thus, on the Ekasesh principle, the Dual ामी replaces ामस्य रामस्य तमस्य तमस्य रामस्य रामस्य

588 Where the Ekasesh represents words, having different genders but otherwise identical in form, the termination of the masculine gender is retained Thus हंसी for हंसी च इंस्थ, ब्राह्मणी for ब्राह्मणी च ब्राह्मणी च ब्राह्मणी च ब्राह्मणी

589 The same principle is extended to some words dissimilar in form but akin in meaning Thus mainth is used for mini च लगा च, पुत्री for पुत्र दृष्टिता च पितरी for माना च पिता च (but also मानापितरी) अवस्री for क्षत्र्य अवस्र (but also अवस्थार )

#### CHAPTER VIII Secondary Suffixes

#### તિષત

590 In Chapter V it was mentioned that nominal bases are formed from roots by means of primary suffixes (אַק) as e.g אוע הול הוכה from the root אוע Now there is a further important class of suffixes by which now words are formed from nominal bases. These suffixes are called מוֹנִים, or 'Secondary suffixes.

591 The Taddhita suffixes—of which there are many kinds express various senses such as 'descended from, 'produced hy', 'made of', 'con nected with' 'proclaimed by etc. Some of them produce changes in the words to which they are

added. Thus before the Taddhitas अ, य, इ, एथ and others, the first vowel of the base generally takes Vriddhi, and certain terminations of the base are dropped. Thus

α वास्रेव: 'the son of Vasudeva', श्रीका: 'a descendant of ज्या,'; ऐ जाना: 'a descendant of ज्या,'; ऐ जाना: 'a descendant of ईच्हाझ'; श्रीणे: 'made of wool', from ज्या, देव: 'belonging to the gods' 'divine', from देव, ग्रेक्ष: 'belonging to the summer', from ग्रोक्ष, सांवक्षर: 'yearly', from संवक्षर, पार्थिव: 'lord of the earth' 'king', from प्रथिवी, सीनन् 'silence', from मुनि, यौवनम् 'youth', from युवन्, सीहाईम् 'friendship', from सहद, चाहुष: 'visible', from चत्तुम् From व्यावारण there is formed वैयावारण: 'Gramma-rian'

b દાસિ: 'the son of Daksha', વૈયામિલ: 'the son of Vyāsa'

c. વેનતેય: 'the son of Vinata'; મામિનેય: 'the son of a sister' (મમિને))

ded from Garga', दैंद्य: 'divine', from देव Without Vriddhi, दिव्य: 'celestial', from दिव्, दन्त्य: 'dental', from दन्त, યशस्य: 'glorious', from यशस्म संख्यम् 'friendship', from सिव

592. Other Taddhitas of very frequent use before which the vowel of the base is not changed are—

ख and ता which form abstract nouns. Thus from मी-गील 'cowhood 'tho class characteristics of a cow भी बता or भी बत 'cowardico, from भी इ

593 դեպ which forms abstract nouns from Adjectives denoting colour and some other Adjectives. Thus ունատվ Masc. (Nom Sing ունատի) whiteness, from মূπ, անդաղ greatness, from արդ

594 बत् मत् इन् सिन् विन् which form possessive Adjectives. Thus गुपवन् (Nom Sing Masc. गुवान्) 'possessing good qualities विधावन् 'wise च्योतिसत् 'possessed of light धनिन् 'wealthy, from धन यमस्तिन् 'famous वासिन् elequent' (from बाष्)

595 यत् (Indeel.) forms ndvorbs denoting Isko that to which वत् is added Thus माध्ययत् Isko a Brühmana

596 सय forms Adjectives donoting 'mado of or 'abounding in that to which सय is added. Thus काष्ट्रस्य 'mado of wood , चत्रस्य 'abounding in food

597. At forms adverbs having the sense of an Ablative Thus mich: 'from the beginning'; mithd: 'from the village', stad: 'from both sides', tida: 'from all sides'.

598 \( \frac{1}{4} \) form adverbs having the sense of a Locative, thus \( \frac{1}{4} \) 'everywhere', \( \frac{1}{4} \) 'in other places'.

